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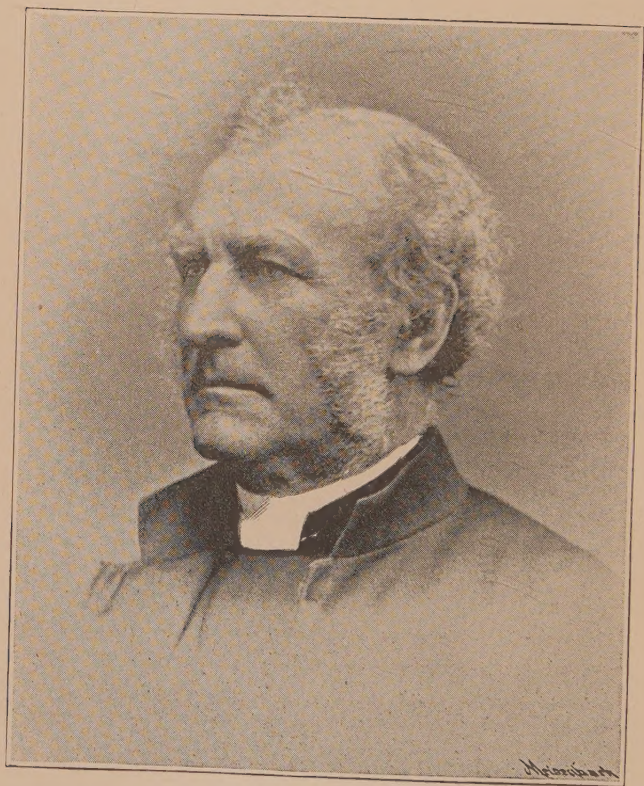
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L I F E

OF THE

RIGHT REV. WILLIAM REEVES, D.D.



Yours truly yours
Wm. Downes Jones

L I F E

OF THE

RIGHT REV. WILLIAM REEVES, D.D.,

LORD BISHOP OF DOWN, CONNOR, AND DROMORE;

PRESIDENT OF THE ROYAL IRISH ACADEMY;

LL.D. OF THE UNIVERSITIES OF DUBLIN AND EDINBURGH,

Honoris Causâ;

HON. MEM. OF THE ZURICH SOCIETY OF ANTIQUARIES;

HON. MEM. OF THE SOCIETY OF ANTIQUARIES, SCOTLAND;

M.B.; HON. FELL., ROYAL COLLEGE OF PHYSICIANS, IRELAND.

BY

LADY FERGUSON,

Author of "The Story of the Irish before the Conquest."

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## P R E F A C E .

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I desire also to thank the friends who sent letters and reminiscences. Among these I may name the EARL OF BELMORE; the LORD BISHOP OF LIMERICK; the REV. CANON CROZIER; the REV. CANON O'HANLON; and the REV. CANON TWIGG; the REV. J. H. BERNARD, D.D.; the REV. W. REYNELL; the REV. JAMES ARMSTRONG; and DR. J. J. DIGGES LA TOUCHE. I am especially indebted to the REV. T. B. NAYLOR, D.D., who placed

at my disposal his instructive Lecture on BISHOP REEVES; and to the late VERY REV. J. W. MURRAY, Dean of Connor, who contributed many interesting details of the friend whom he was so soon to follow into the "silent land." But above all I am indebted to DR. INGRAM, President of the Royal Irish Academy, who has been kind enough to read and to criticise the manuscript, and also to revise the proofs.

I cannot but regret that all this interesting material should not have fallen into hands better qualified to deal with it, and to do justice to the character of the good and noble man, the great scholar, the distinguished churchman, and the true lover of his country, who is the subject of this biography. I feel deeply my own inexperience and incompetence. I have but one qualification for the work I have endeavoured to perform: I knew and revered all my life him who was my own friend, and the friend of my beloved husband.

M. C. FERGUSON.

20, NORTH GREAT GEORGE'S-STREET,

DUBLIN, *August*, 1893.

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# L I F E

OF THE

RIGHT REV. WILLIAM REEVES, D.D.,

*LORD BISHOP OF DOWN, CONNOR, AND DROMORE.*

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## CHAPTER I.

EARLY YEARS.

(1815-1838.)

ON the 12th of January, 1892, in Dublin, after a few days' illness, the Right Rev. William Reeves, Lord Bishop of Down, Connor, and Dromore, President of the Royal Irish Academy, passed to his eternal rest in the seventy-seventh year of his age. As Scholar, Theologian, Antiquarian, Archæologist, he held for half a century a foremost place among learned Irishmen. Great and important works and many shorter studies remain to attest his varied accomplishments, his vast stores of knowledge, power of work, patriotism, and faithful services, rendered throughout a long and honoured life to his Country and to his Church. Of the man, noble in character, estimable alike in public and in private life, it is surely desirable to preserve the memorials, and as far as may be possible to depict him as he was, pious, reverent, dignified, faithful to duty, firm in friendship, loving and beloved from childhood to old age.

William Reeves, the eldest child of Boles and Mary Reeves, was born at Charleville, county Cork, on the 16th of March, 1815.

His father, a solicitor, retired early from the practice of his profession. Mr. Reeves had a remarkable fund of wit and humour, and was original to the point of eccentricity. Mrs. Reeves was distinguished for mental power and sound common sense. Her death, from cholera, in 1832, was an irreparable loss to her husband and children. But she lived long enough to impress on her son her strong Christian principles. He resembled her, not only in appearance, but also in weight and solidity of judgment, and inherited her firm and energetic character. Two other sons, Jonathan and Boles, both now deceased, and two daughters, Mary, relict of Charles Haig, barrister-at-law, and Catherine, wife of Persse Rainsford, who has died in Australia, completed the family of Boles and Mary Reeves.

Bishop Reeves has left among his papers a small note-book giving the dates of the chief events of his life, and also an autobiographical fragment which affords interesting information as to his family and connexions. It tells of the early training given to him by his mother, the habits formed by her in childhood, which remained with him to the end, and were of the utmost value in his subsequent career. Careful and conscientious study of Holy Scripture equipped him for the battle of life, armed with the Sword of the Spirit. Its precepts were committed to memory, exercising even in his tender years that faculty so useful in the acquisition of accurate knowledge. In after life Dr. Reeves catechised his grandchildren in similar fashion, at family prayers, in the presence of his guests and servants. They read aloud to him, as he had been accustomed to do to his mother, and replied with intelligence to his searching questions, or listened to his explanation of difficult texts.

The autobiography runs as follows:—

“I was born at Charleville, in the county of Cork, on St. Patrick’s Eve, the 16th of March, 1815, in the house of my maternal grandfather, Captain Jonathan Bruce Roberts, to whose fourth daughter, Mary, my father had been married in the year preceding.

“My father, christened Boles D’Arcy Reeves, was the ——\* in succession of a family, which was both respectable and well-connected, among whom neither the name nor calling of attorney was held in low esteem; and therefore neither required to shelter themselves from contempt by their accidental designation of solicitor, nor smuggle themselves into importance by assuming the title of Esquire; and my father’s style was Boles Reeves, gentleman, attorney.

“I am unable to go back in my descent more than ——\* generations; but the name, arms, crest, and motto, which have all along been enjoyed, indicate immigration from England, and from the county of Dorset in particular.

“All of the name that are in Ireland are settled in Munster, and seem to have had their Irish cradle in the county of Cork.

“The most distinguished of the name was Sir Thomas Ryves, who was an eminent ecclesiastical lawyer in the reign of James the First, and rendered himself notorious by his literary efforts to represent St. Patrick as a myth, and the prevailing creed of Ireland as a fable.

“Captain Roberts was an excellent specimen of a country gentleman. He had entered the army early, and was in active service during the whole of the War of Independence in America. He fought at Bunker’s Hill, and when a youth I have listened with interest to the narrative of his hardships and hairbreadth escapes. After the close of the war, he returned, and exchanged from the infantry into a dragoon regiment. He then married Mary, daughter of William Watts Gayer, LL. D., Clerk of the Irish House of Lords, and settled down in his native town of Charleville, where he became agent to the Earl of Cork, and a Justice of the Peace, and a pattern to the country around of all that was honourable, virtuous, and good, both as a citizen and a Christian.

“My mother, who was a woman of great natural ability as

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\* There is a blank here in the MS. autobiography.

well as cultivation, took charge of my early education ; and many a weary hour I cost her by my stupidity and inattention. I have a lively recollection of the great difficulty she had to contend with in making me translate a fable of the *Chauve-souris* ; this was when I was about seven years old. But, come what might, not a morning was allowed to pass in which I did not learn some verses of the New Testament by heart in her room while she was dressing, and then, having repeated them, sit down and read, and be instructed in a chapter of Scripture also : this was a practice which she rigidly adhered to with all her five children, and the consequence was that some of us were at one period nearly able to repeat the whole New Testament off book.

“ At the time I did not appreciate this discipline, and felt considerable relief when my entrance into College in October, 1830, gave me at the age of 15 a claim for exemption from my mother’s chamber.

“ When I was eight years of age I was sent to the school of Mr. John Browne, in Leeson-street, with whom I continued till he left Dublin on his appointment to the endowed school of Bandon, upon which I was sent to the Rev. Edward Geoghegan, in No. 8, Hume-street. The fruits of my dear mother’s Scripture teaching soon showed themselves ; and, in 1824, being then 9 years old, I obtained a large Bible as a premium at an Association examination held at the school by the master’s kinsman, the Rev. Thomas Gannon, F.T.C.D. I have a recollection of seeing George IV. pass through Dame-street in a carriage with Sir Benjamin Bloomfield, on the occasion of his visit in 1821. I remember also the procession of Lady Talbot’s remains from the Castle to the Pigeon House for removal to England, and of Sir Robert Shaw’s grand chairing on being returned for the City of Dublin in 18—.

“ Before I entered College I showed considerable love for old books, and I well remember the feeling of veneration with which I regarded a copy of ‘Pomponius Mela’ that had the date of 16—.

“ On the death of my grandmother, Captain Roberts came to live with my father and mother in Leeson-street, and he brought

up with him a large collection of books from his house in the country. Among these were two which I soon singled out for especial study, namely, Worthington's folio edition of Joseph Mede's works, and More's quarto translation of the 'Clavis Apocalyptica.' When I was 13, I remember neatly copying, in English, Mede's 'Table of the Synchronisms,' which I inserted in the quarto translation of the 'Clavis.' And next year it happened that a prospectus came to my grandfather of an English translation of the 'Clavis Apocalyptica,' by the Rev. Edward Newenham Hoare (who afterwards rose to be Dean of Waterford), in which the unquestionable merits of the work were set forth, and with the advantage of now for the first time appearing in the English tongue. Whereupon I remember writing a note to the intending editor, apprizing him of his error in claiming priority for his translation, inasmuch as an English version of the work had appeared from the pen of — in 16—. My grandfather accompanied me when I went to deliver this note at Richard Moore Tims', the bookseller in Grafton-street, and he left word with Mr. Tims that he would be happy to show the book to Mr. Hoare. Next day that gentleman presented himself, and thanked us both for the double benefit of saving him from literary disgrace, and providing him with a scholarly exemplar. And in process of time the promised book appeared in octavo, with my plate reproduced in engraving, and characterized by a blunder which I had made in interpreting one of Mede's words. Such were the antecedents of Dean Hoare's *début* as an editor, 'A Translation from the Latin of the Rev. Dr. Mede's *Clavis Apocalyptica*, with a life of the author. Octavo. Dublin, 1831.'

"I entered College in October, 1830, being one of 150 *alumni* then admitted. I was very indifferently grounded in Classics, and I got but the 50th place. Next day I went in for a Hebrew Premium, and got a 2nd one. On both these days the present Chancellor of Ireland\* distinguished himself, taking the first place

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\* The Right Hon. John Thomas Ball, LL.D., Lord Chancellor of Ireland, 1875-1880.



at entrance and a first Hebrew Premium next day. My tutor was Dr. Joe Henderson Singer, afterwards Bishop of Meath, whose popularity always commanded full chambers, but whose academic diligence did not satisfy the wants of his miscellaneous pupils.

“During my first year I rose early and studied hard, but I had not yet acquired the art of real application. My answering was always respectable; and in Classics I got a premium in my division. Next year I improved in my way of working; and in my third year I carried the best Classical honours, and also obtained a Scholarship. In the examinations of this year I encountered more than one who has since risen to great distinction.

“During my fourth I did no more than obtain a first honour in Classics at the January examinations; and then the Divinity Lectures commenced according to the new system, which required two years instead of one for the theological course. The rules of attendance and answering which were prescribed were very strict, and the consequence was that out of a very large Divinity class, numbering at the start above 100, only twenty-six got clean through without a check. At the close of the second year I graduated A. B. in spring, 1833, and in the November of same year obtained a second Divinity Premium.”

To this interesting family record William Reeves has appended a few notes with reference to Sir Thomas Ryves, who in 1636 signed his name Thomas Reeves. Sir William Reeves was King Charles the First's Attorney-General in Ireland in 1633. He became a Justice of the King's Bench in 1660. Bishop Reeves has left behind him some materials towards tracing his descent from Sir William Reeves.

It is impossible to read this record of the early youth of a distinguished man without seeing how much William Reeves owed to the discipline and training of his mother. It was her teaching that implanted in him reverence, obedience, steady application, methodical habits. The influence of his grandfather was

also exerted for his good. When he went to school at the age of eight years, Captain Roberts wrote to him a letter, which the boy preserved throughout his life. He valued it, even in childhood, and ever practised the lessons which it inculcated :—

“CHARLEVILLE, 29th December, 1823.

“MY DEAR WILLIAM,

“Your letter (as proof of affection for your old grandfather) was very gratifying, and I thank you for it. But the frequent accounts I have received of your good conduct and attention to the wishes of your father and mother afford me much more pleasure. Your regard for me, which I think still holds and occupies a little corner in your heart, I should be sorry to lose ; but how trifling is *that* in comparison with the reflection (nay, I will hope, the certainty) that you are advancing, as in years and stature, so in favour with God and man. It is very true that you were giddy, and accounted a *silly old fellow* ; but how delightful to think that you are shaking off that character, and assuming a far different one.

“Your father tells me that you are a diligent boy, and can annex the words *good* and *well* to all your lessons. Such conduct will efface from our memory all past inattention ; and we shall rejoice in the change which has taken place. Let not, however, the desire you have to excel in school business divert your attention from the *one thing needful*. You and I could formerly gossip together, and talk over many parts of the *Good Book* ; and certain I am that your mother's good instructions are treasured up carefully in your mind, and that I shall find you forward in the Scriptures. But, my dear William, frequently consider that *that* Gift from God contains the words of Eternal Life ; and not only shows you the way of salvation, but the regulation of your conduct in this world ; and therefore let it appear that your endeavour is, not only to surpass your school-fellows in human learning, but that your chief and principal aim is to press forward



for the prize of inestimable value—not so much to gratify yourself as to please God.

“No doubt you will associate with boys of very different dispositions, and much depends on the selection you make. Be civil and courteous to all; but form no intimacy with *any* without consulting the turn of their mind, and ascertaining, by their behaviour and conversation, how far they are likely to be profitable companions. If they incline to sin, they will endeavour to make you wicked as themselves. You must therefore shun the contagion of bad example, and never listen to their evil counsel; on the contrary, you must show your disapprobation, and point out the impropriety and danger of doing what is wrong. Prove to them the good effects wrought on your own mind by prayer to God, reading the Bible, and watching over your thoughts, your words, and your actions: by observing these things you may expect the blessing and favour of God, that He will watch over you for good in this world, and bring you to everlasting Glory, which is the sincere prayer of,

“My dear William,

“Your affectionate grandfather,

“J. B. ROBERTS.”

On obtaining his Scholarship in 1833, Reeves, who had lost his mother a few months previously, took up his residence in College. When he wanted supplies, it was his habit to apply to his sisters in Leeson-street in doggrel rhyme. Here is a sample:—

“ My tea is all expended ;  
 My sugar is nearly so ;  
 My oil is all exhausted,  
 As you yourself must know.  
 So send some tea  
 Down to me,  
 And sugar too.  
 In want of these  
 William Reeves  
 Continually grieves.”

It was not in poetry, however, that the young man's imagination was to find its exercise. His passion was for Fact. To acquire accurate knowledge, to accumulate, classify, and marshal his facts so as to make the Past truthfully known to us in the Present, such was the task which he proposed to himself. For imaginative creation in the form of poetry he cared little; but in Archæology he was an enthusiast, and ardently pursued such studies throughout his life.

When Mr. Reeves, after the death of his wife, removed with his children to Linden, Stillorgan Park, his son William again resided in his father's house. Here he carried into action the lessons he had learned from the mother whose loss he so deeply deplored. He was a bright example of godliness, industry, and unselfishness. His self-denial was such that he would not have a fire in his room, believing that luxurious habits were prejudicial to study. In winter he sat with his feet in a bag filled with wool. He made his own bed, and continued the habit in after years. It was his custom to walk daily to and from Dublin while attending Divinity and Medical Lectures. In 1835, being then in his twentieth year, he graduated A.B., obtained 2nd Divinity Premium, and two years later won the Berkeley Gold Medal and took his Medical Degree of M.B. His studies in Medicine were pursued with ardour and success. Reeves had completed his Academical and Theological course in Trinity College while still too young to take Holy Orders. He diligently employed the interval before he could be ordained in acquiring knowledge which would increase his future usefulness among the poor. The following testimonial from Jonathan Osborne, M.D., King's Professor of *Materia Medica*, will testify to his brilliant success:—

“WILTON, BLACKROCK, DUBLIN, 10th Feb., 1857.

“Dr. Reeves was distinguished amongst the most distinguished of the medical students of his time in Trinity College. He applied himself with such ability and energy to each of the Medical sciences that it was a subject of regret to all his contemporaries when they

learned that he was about to enter into another profession, and felt as a loss that one so qualified to attain eminence in Medicine should abandon it just after he had convinced those best qualified to judge of his peculiar talents for it. It is unnecessary for me to allude to the subsequent career of Dr. Reeves, but I cannot refrain from mentioning that he has been watched with anxious wishes and hopes for his prosperity by those (some of a different religious profession) who had learned to appreciate his character and attainments while pursuing his Medical studies.

“JONATHAN OSBORNE, M.D.

*“King’s Professor Materia Medica.”*

On the 3rd of January, 1838, William Reeves was married to his cousin Emma, the beautiful daughter of his uncle, Captain Thomas Reeves, of Carlisle. Their union was one of deep mutual attachment. It had the fervour of a first, passionate, tender, and undying love. They were but boy and girl when the cousins, hitherto strangers, met on the occasion of a visit which William paid, not long after his mother’s death, to his uncle in Carlisle. He had felt her loss so deeply that his father suggested, as salutary for his depressed spirits, this change of scene. He returned from that visit betrothed to the girl, who was about his own age. This youthful passion was no ephemeral fancy, but a love which was constant and unswerving, till—when he was but twenty-two—two months before he was old enough to be ordained, he led to the altar her who was the love of his youth, the darling of his manhood, and the most blessed memory of his after years. Two months after their marriage, Reeves went to Hillsborough, where he was ordained deacon for the curacy of Lisburn. On the same day he wrote to his wife:—

“LISBURN, 18th March, 1838.

“MY DARLING, OWN DARLING WIFE,

“I am, thank God—all difficulties being surmounted—now the Reverend William Reeves, and though a reverend, and though

this is Sunday, yet I could not but say a few words to you, as you must be anxious about me. I am longing to see you, sweet wife, again, and sorry that it was not in my power to write to you before now. . . . I will have much to tell you when I see you. I hope that it is by the blessing of God we are to be placed here. . . . In the parish to which I have been appointed are 7000 Protestants. God give me strength for my undertaking; and you, my sweet wife, will have to endure labour and rise early, for neither of us can eat the bread of sluggishness.

“The people here you will experience to be very kind. I purpose, God willing, to leave this on Tuesday morning. . . . I will, on Monday, look about a lodging, which is ready for us, and we will be obliged to be down here in three weeks. . . . As this is Sunday, I will say no more, but, till I see you, remain your own true and fond husband,

“WILLIAM REEVES.

“Think of it—a man must be twenty-three before he is ordained. I am now twenty-three and *two days* old.”

The young couple had very little to live upon. A curacy is but a humble beginning; but they were happy in one another, and a man's life “consisteth not in the abundance of the things that he possesseth.” Children came quickly. Two were born to them in his first sphere of labour at Lisburn. Three years later this was exchanged for a better appointment, the perpetual curacy of Kilconriola; and to this was added, eleven years later, the Diocesan School at Ballymena; but still the income was a very slender one. During these years of hard struggle, we find records of gifts: a purse with £85 10s. from Lisburn parishioners; a cheque for £45 from those to whom he ministered at Ballymena. These proofs of appreciation must have been very acceptable and useful. They were tokens of esteem and affection, were generously given, and gratefully remembered.

## CHAPTER II.

### EARLY MINISTERIAL LIFE.

(1838-1855.)

ON the 18th of March, 1838, William Reeves, being twenty-three years and two days old, was, as we have seen, ordained Deacon, at Hillsborough, for the curacy of Lisburn, in the county of Antrim, by Richard Mant, Lord Bishop of Down, Connor, and Dromore. Thus early was he brought into connection with the diocese over which, forty-eight years later, he was destined to rule.

At Lisburn, though only the second curate under the rector, the Very Rev. James Stannus, Dean of Ross, Reeves made his influence felt. He visited from house to house; he knew the names and circumstances of the people, especially of the poor; and in the pulpit he proclaimed with the authority of a Christian minister, and the earnestness of a Christian believer, the hopes, the duties, the privileges, the responsibilities of the Everlasting Gospel of grace and peace. On the 2nd of June, 1839, he was ordained Priest at Derry, by the Bishop of that diocese, Richard Ponsonby, and in 1841 was invited by the parishioners—to whom the patron, Lord Mount-Cashell, had resigned his right to nominate—to undertake the perpetual cure of Kilconriola, or Ballymena, in the county of Antrim. It was an evidence of the character he had gained as a clergyman, “zealous, faithful, and beloved”; nor was he to close his three years’ connection with Lisburn without cordial testimony to the value of his work, and the esteem felt for him by those among whom he had laboured. His rector, the churchwardens, and the parishioners of Lisburn presented him with a tea service of plate, and an address, in which they



dwelt on his untiring zeal and assiduity in the faithful performance of arduous duties, and also on "the singleness of heart, the unassuming gentleness of manner, and yet the unbending honesty of mind and purpose" which were conspicuous in his daily walk in life.

The flock he was about to leave must have known him well; for in these few words they struck the very keynote of Reeves's nature. If it had to be expressed in one word, that word would be *Faithfulness*. To the service of duty, that "stern daughter of the voice of God," he had early devoted himself, nor did he ever swerve from his allegiance. His was the "confidence of reason," his the "spirit of self-sacrifice." He was all his lifetime "lowly wise," and lived from youth to age in the "light of Truth."

Nor was his faithfulness less conspicuous in friendship. He never forgot, he never changed, he never lost a friend. He was faithful to his Country, his Church, his Principles. The firmness which was expressed in every feature of his handsome face—the mouth and brow, the direct and penetrating glance of the eyes—might awe the foolish or presumptuous, and inspire fear in those who did not know him. Yet none could come into close contact without recognizing the kindness of heart, the courteous consideration for others, the genuine humility and absence of self-assertion, which characterized him all his days. This combination of dignity in his Office, and personal humility in his bearing, is evinced in the farewell address to his friends at Lisburn:—

"PARSONAGE, BALLYMENA, 30th August, 1841.

"MY BELOVED BRETHREN,

"Hitherto I have experienced no difficulty in addressing you, because our common salvation was my subject, and my object to point out to you the way of life. To convey my feelings to you on the present occasion I find no easy task, for my subject is changed to self, and my object to bidding you farewell. . . . Three years are but a small fraction of human life; yet to me,



under the twofold influence of profession and circumstance, they have been big with importance. They have ushered me into active life; they have advanced me to exercise the authority and enjoy the privileges of the Christian Priesthood. During their course I was ordained to be your 'Messenger,' your 'Watchman,' your 'Steward,' in proportion, then, as the tidings given me to convey, as the dangers I was set to warn you against, and as the mysteries committed to my dispensation were manifold and great: such to me has been the importance of the period. . . .

"In leaving you, then, what comfort can I enjoy so great as the reflection that you have set a high value on my ministry—what testimony so grateful as that which you have borne, that 'in simplicity and godly sincerity my conversation was to you-ward.' . . .

"Dear friends, I bid you farewell; and, in doing so, am I not bound in gratitude to acknowledge your unceasing kindness to me and mine? As a minister, a friend, a companion, I have been received by you with the warmest affection. In health and in sickness, my welfare has been advanced by those best able to contribute to it. . . .

"For the handsome gift which accompanies the expression of your regard, as well as for a former mark of 'great esteem and friendship,' accept my most grateful acknowledgments; they are for me and my children after me. Accept also my congratulations on the prospect that is before you of increased church accommodation through your own liberality and exertion. I can in sincerity assure you that whatever will promote your good, will also advance the happiness of your faithful and obliged friend,

"WILLIAM REEVES."

Nor was the warm appreciation of the merits of the young curate limited to his own congregation. A Nonconformist, who wrote under the signature *Honour to whom Honour*, bore testimony at a later period to Reeves's attention to the spiritual interests of his flock from the very beginning of his ministerial life:—

“It is upwards of thirty years since I first saw the Rev. Wm. Reeves, who entered upon his first curacy, I believe, in the diocese of Connor, in the town and parish with which I was connected officially. I learned to know him well, and very highly to esteem him. He was a hard-working Curate, full of energy, visiting among the people from house to house in a way to which they had been strangers. By his homely and affable manners he won their affection and confidence and their return to the services of their Church. . . . The church was situated at one extremity of a very extensive parish, with a large Church population. In two directions, nearly opposite to one another, it stretched from four to five miles from the parish church. In each of these extremities, Mr. Reeves established a weekly evening religious service, what had never before been known. To attend upon either of these he had a walk of about ten miles. Though not just like Goldsmith’s pastor, ‘passing rich on forty pounds a-year,’ his income did not, I am certain, more than double the sum. Consequently, his labours entailed great bodily fatigue, borne with cheerful buoyancy. Yet, all the while, his morning hours were dedicated to learned research, as well as Scriptural study. The earnest Curate, with his Bible, was deep also in the Greek originals of Josephus or Demosthenes. When he removed from this charge, in which he was universally beloved, a public testimonial to his worth was agreed upon. I had the honour not only of contributing to it, but of bearing my testimony to the excellence of one whose loss to the community was everywhere lamented.

“Since that period it has not been my lot to meet with my good and revered early friend, except twice or thrice in railway carriages. But I minded with much interest his career as a scholar and divine. . . . That the Church possesses a post of honour and of high sacred duty to which such a Christian Minister can be summoned, ought to be a matter for general congratulation. No fear of our Protestant churches, with the blessing of God upon them, and with such parish Ministers as the Rev. William Reeves of other days, now ripened and sanctified in the progress of years.

“HONOUR TO WHOM HONOUR.”

In the Parsonage of Ballymena William Reeves entered on some of the happiest years of his life. Here, as at Lisburn, he endeared himself to his parishioners, who, from time to time, gave him substantial proofs of their regard and approval. He had the companionship of the wife he adored, and their home was brightened by the joyous presence of promising children. His intellectual activity had free scope. "I love to see you among your books, you seem so happy," Mrs. Reeves used to say to her husband. She, too, had her absorbing occupations. The young curate and his wife led an active life, in harmony with their tastes. They rose early, fared simply, worked diligently, and, in spite of narrow circumstances, felt themselves to be, as they were, supremely happy. Reeves was a great pedestrian. He explored all objects of interest in his district, visited and identified every ruin, and suggested to his Bishop, whose esteem and confidence he had won, a project which was to lay the foundation of a work descriptive of the architectural, antiquarian, and ecclesiastical topography of the diocese. "I am endeavouring to forward your views," Bishop Mant wrote to him; "meanwhile I have only to assure you that to me it would be a matter of great interest if I could be in any way instrumental in forwarding the meritorious efforts of so excellent a clergyman and so accomplished a scholar."

On the 3rd of September, 1843, the Bishop of Down and Connor wrote again:—

"MY DEAR SIR,

"There is one passage in your letter of yesterday, on which, although it be Sunday, I am desirous of saying two or three words without delay. It has been a favourite notion with me, and I have more than once taken occasion to put it forward to our Church Architectural Society that the efforts of that Society might be made subservient, not solely to its architectural purposes, but to the attainment of general information as to the ecclesiastical topography of the diocese. Your view coincides with mine, rather perhaps going beyond it. I have much pleasure, however, in

observing our concurrence, and I shall be glad to avail myself of a fitting occasion for submitting the subject more formally to the Society. In pursuance of our Rules, the Committee is to meet next Tuesday. It seems to me that an opportunity may be taken for bringing the question forward, with a view to submitting it, if approved, to the general meeting in November. I am unwilling to propose to you what may interfere with your parochial engagements, or be in any other way inconvenient. But with your assistance for impressing the Committee with a clearer view of the use of such an enlargement of the Society's objects, I should be more likely to engage them in the undertaking; so that if you could contrive to meet me at the clerical rooms about noon next Tuesday, the first step might be taken. I have only to add that, if you approve of this, and will afterwards favour me with your company to dine and sleep here, I shall be happy in your company.

"I remain, dear sir, truly yours,

"RICHARD DOWN AND CONNOR.

"P.S.—On reference to our Rules, I perceive that such topics of inquiry as you mention fall within our scope, so that the Committee has power to deal with them, and all that is needed is to come to a resolution so to do, and to frame such questions as being circulated amongst our members may lead to the desired information, 'historical or traditional, architectural, antiquarian, ecclesiastical.'—See Rule XI., and note appended to the Rules."

Reeves had drawn up a series of questions which the Bishop induced the Diocesan Church Architecture Society to circulate among its members.

In addition to the name of each parish and its townlands, its geographical position, local peculiarities, historical and traditional notices, registers, ancient buildings, &c., it was suggested that the importance of the information which it was hoped that these inquiries would elicit would be greatly enhanced if accompanied by drawings, maps, fac-similes, transcripts, &c., as adjuncts to accurate

research. Reeves was made an Honorary Member of the Society, and its Secretary, and the good work went forward. Bishop Mant writes: "I have just received from Colonel Blacker his topographical return of the parish of Seagoe, and I purpose to take the opportunity of next Tuesday's meeting for laying it before our Society. Even should you not otherwise intend to be present, you may probably have an interest in welcoming this, the first-fruits, as I suppose, of your project."

The Rev. Dr Todd had been consulted by Reeves, and wrote strongly on the matter. His letter gives interesting details as to his own pursuits at the time :—

"TRINITY COLLEGE, 21st November, 1843.

"MY DEAR REEVES,

"I think the queries excellent. Oh! if such a thing had been done a hundred years ago! It is a sad thing to think how our clergy have neglected to gather round the Church the associations of antiquity. . . . Your bishop's dioceses are rich in ecclesiastical history; and it is some augury of good to see a movement towards the primitive times of our Church begin in the dioceses which were honoured with the labours of St. Patrick and St. Columb, and where Christianity itself, in a great measure, had its beginning in Ireland. . . .

"I am certain that the course you have now taken is the true one, and that it only needs to open people's eyes to the great mass of valuable information which they have been so long trampling under their feet, to make them see its vast importance not only in attaching to the Church its own members, but also in bringing others to see our real claims and our true position, as the Church of Patrick, Bridget, and Columcille, and the only Church that possesses their true 'Comharbas.'

"I am thankful, and shall always be most happy, to give you every assistance in my power; and I only regret that I am not nearer to you, or rather that you are not nearer to the Libraries, &c., here. We want hands here, sadly, to work our mines of



ancient lore. For myself I think I shall devote the rest of my life to the publication of two great monuments of our ancient Church, 'The Felire Anguis' and the 'Liber Hymnorum.' For this purpose I am giving all the time I can scrape together to the study of the Irish language, and if I can see these two works properly edited and published before I die, I shall think I have not lived in vain.

"I remain, my dear Reeves,

"Most truly yours,

"J. H. TODD."

Further evidence of Reeves' wide antiquarian interests and extensive knowledge is afforded in a letter to Mrs. Mant, which accompanied a gift to that lady of coins of King Edgar, found in removing a fence near the site of an ancient church. The greater number of the coins found on the occasion were of the reign of Edgar; there were some few of Edred, and Athelstan; and one of the Kingdom of Northumberland. There was also in the collection a solitary Roman coin, one of Domitian, a probable evidence of the late period to which Roman coins continued in circulation; the whole having in all likelihood been deposited in the earth during or soon after Edgar's reign, for his were the most recent found on the spot.

In an old charter, dated Gloucester, 966, Edgar writes:—"To me the Divine Providence has granted, together with the Kingdom of England, all the Kingdoms of the Islands of the Ocean, with their fierce kings as far as Norway, and a great part of Ireland, with its most noble city of Dublin, all of which by the Divine Providence I have subdued."

It is not difficult to conceive how the coins of a prince who possessed such a navy as did Edgar should find their way to the North of Ireland, or his name be held in respect who was rowed down the Dee by eight petty kings.

In 1844, Reeves wrote a paper on an island in Strangford Lough, which in its local name—Maghee—preserves that of its



founder St. Mochaeus. Here stands the stump of a round tower, and a ruined church, of which the foundations may be traced surrounded by three oval enclosures. These remains Reeves identified with the ancient Nendrum; and an adjoining creek, with rude stone works, as probably the "*portus insulæ coram monasterio*," in which, in the days of St. Finian, ships from Britain arrived at Nendrum.

On the 14th of December, 1846, Reeves was elected a member of the Royal Irish Academy. To its Transactions and Proceedings he was thenceforward a frequent contributor. In 1891 he was chosen President of that learned Society. This he considered to be the greatest honour he had ever received. It is, in truth, a proud position for a man of learning; for he is elected on his merits, and by his peers.

In 1847 was published his first great work: "Ecclesiastical History of Down, Connor, and Dromore; consisting of a Taxation of these Dioceses, compiled in the year 1306; with Notes and Illustrations. By the Rev. William Reeves, M.B., M.R.I.A. Dublin, Hodges and Smith, 1848."

It was reviewed in the *Dublin University Magazine*, by his friend and admirer, Sir Samuel Ferguson, afterwards destined to precede Bishop Reeves as President of the Royal Irish Academy, and, like him, to die in office.

"Among the most signal contributions," wrote Ferguson, "which have been made to the Irish Library since the revival of historical learning among us, we assign an eminent place to this work of Mr. Reeves'. When it is considered how much has been accomplished in this way within the last five years, Mr. Reeves' friends will perceive how highly we estimate his services. In that high estimate we do him but justice. He has earned his place with Petrie and O'Donovan. Like them he has earned it by grave, erudite, and patriotic labour: may he long enjoy the eminence so honourably and usefully achieved. Yet, to an uninstructed reader, nothing could appear more barren than the material which Mr. Reeves' learned industry has converted to such

valuable and important uses; for his text is merely an ancient list of the names of the parishes in three northern dioceses, with sums of money set opposite to each for their respective taxation. The taxation of ecclesiastical benefices originated in the levy of contributions towards the promotion of the holy wars in the end of the twelfth century. These contributions at first extended to all classes, but were afterwards confined to the clergy; and the appropriation of the tax, which was at first applied in furnishing out expeditions for the recovery of the Holy Sepulchre, was gradually changed to other purposes.

“Mr. Reeves, we have observed, has given the key to many new sources of information, in dealing with the portion of this record which he has selected for his text. Of these, the most important are the Primatial Registries, remaining in the Registry Office of Armagh. . . . Besides these, Mr. Reeves has diligently consulted the diocesan registries, the manuscript collections of Trinity College, of the Royal Irish Academy, of Marsh’s Library, of the Record Office in Carlton Ride, and that vast and precious collection deposited in the British Museum. Among his printed sources, of course, we cannot expect anything new; but it is gratifying to observe the respectful particularity with which Mr. Reeves acknowledges his obligations for many of his most curious pieces of information to the early volumes of the *Dublin Penny Journal*, during the time that unpretending, but truly erudite work was conducted by Mr. Petrie; citing it side by side with Rymer and Prynne; and never citing it, indeed, without drawing accurate and profound learning from its modest pages.

“Mr. Reeves commences the distribution of his material in the following manner:—Taking the text of the roll, he identifies each benefice with the modern locality to which it corresponds, and so fixes the ancient topographical nomenclature of every ecclesiastical division within the three dioceses in question. In this process, the learning adduced is rather curious than instructive, though, probably, it is the part of the work which has cost its author most pains. In general, the annotation identifies the locality,

ascertains the meaning of the name, states its ecclesiastical origin, and describes its existing ecclesiastical remains. One is surprised to observe the great number of houses of worship and of cemeteries, indicating a population far beyond what we generally ascribe to these early times. It is not unusual to find in one parish as many as five or six ancient burying-places; and the foundations of churches and chapels still visible exhibit an extent of church accommodation which would be almost sufficient for the relaxed piety of the present occupants of the land.

“Leaving the merely topographical portion of the work, in which several hundred parochial names are identified with the same careful accuracy that we have seen displayed in the paragraphs on Dunluce and Connor, we now come to the main part of Mr. Reeves’ performance, consisting of historical descriptions of the ancient civil divisions comprised within these ecclesiastical boundaries.

“The district included within the united dioceses, comprising the present counties of Down and Antrim, is probably the most interesting portion of all Ireland for historical investigation. It was here the *Cruithne*, or Irish Picts, were located; it was hence the Dalriadan colonies proceeded to establish the Scottish race and dominion in North Britain; here Patrick first preached the Gospel, and here [at Coleraine] there was already a Christian bishop, at the time of Patrick’s arrival: it was here the influence of the bards longest survived after their dissolution at Dromceat; and here the final struggle between the old and new systems was determined, on the field of Moyra; it was here the Anglo-Norman power attained its earliest and most splendid successes, till overthrown by the catastrophe of William de Burgho’s murder and the return of the Claneboy.”

At a later period Sir Samuel Ferguson, in the notes to his Epic of “Congal,” 1872, thus dwells on the charm of his friend’s writings:—

“Dr. Reeves joins to the solidity and accuracy of Camden a charm peculiar to himself, by which the driest details of topo-

graphy and chronology are made delightful. There is not a parish, scarcely a townland, in the counties of Derry, Down, and Antrim, over which he has not breathed an air from the ancient humanities, which imparts picturesqueness and animation to what used to be one of the bleakest fields of investigation in all the circuit of Ireland. If we seek to discover the sources of his power, we find nothing but statements of matter of fact, expressed with lucidity and masculine brevity. It is in the order and presentation of his facts that this great master of Scottish topographical history, using the word Scottish in its old acceptation, excels all who have gone before him."

Bishop Mant, who had appointed Reeves one of his chaplains, gave a cordial welcome to his book when it appeared. In reply to its author's desire to dedicate the work to him, he wrote as follows:—

"THE PALACE, *near BELFAST*, 17th March, 1847.

"MY DEAR MR. REEVES,

"Your letter has brought me satisfactory intelligence on a question about which I for some time felt an interest, but to which I have in vain sought an answer: the time, namely, when we were to have the benefit of your laborious inquiries and your accurate and discriminating judgment concerning the ecclesiastical antiquities of this diocese. Your request to be permitted to connect my name with the fruit of your researches cannot but be valued as a very flattering testimony of your esteem. I am sensible that you overrate my individual pretensions to so honourable a distinction. But, considering my official position in relation to the subject of your work, I readily assent to your proposal; and shall be much gratified, as I shall be honoured, by having my name thus connected with that of the recorder of the Ecclesiastical Antiquities of Down, Connor, and Dromore.

"Believe me, my dear sir,

"With sincere regard and esteem,

"Your faithful friend and servant,

"RICHARD DOWN AND CONNOR, AND DROMORE."

"Your book is the companion of my journey," Bishop Mant writes from Norfolk; "I have the pleasure of conversing with you by means of it occasionally for instruction and entertainment." In this letter Reeves is invited to assist at the examination of candidates for Holy Orders, making it evident that his diocesan held him in high esteem and regard. When Reeves intimated that he would apply for the mastership of the Royal School of Armagh, then vacant, the Bishop rejoined :

"If applied to for your character, I will give my opinion of it 'with sincerity and godly simplicity.' You can perhaps guess what that opinion is; some of your friends probably know it better; and from them you may learn that it will do you no discredit. If you persevere in your wish for success, I wish it too; but really I wish something better than to see you a *plagosum Orbilius dictantem carmina parvis*. But this is perhaps more than I should say, with whatever esteem and regard I may be, as I beg you to believe me,

"Truly yours,

"RICHARD DOWN AND CONNOR."

On the 7th October, 1848, Bishop Mant wrote on this business to the Primate :—

"MY LORD PRIMATE,

"The mastership of the Royal School of Armagh having been announced as vacant, and candidates for the appointment having been invited to notify their qualifications, it will not, I trust, appear improper if I take the liberty of making known to your Grace the qualifications of one who is disposed to solicit the appointment, in the person of the Rev. William Reeves, who has been for several years known to me as possessed of an excellent understanding, indefatigable industry, large and varied acquirements, agreeable manners, and sound theological opinions. He first became known to me ten or twelve years ago on his nomination to the cure of Lisburn, to which I ordained him, and wherein



he continued, making himself highly acceptable to the parish, until his removal to the perpetual cure of Kilconriola, or Ballymena; on occasion of which becoming vacant, the Patron, Lord Mount-Cashell, referred the nomination to the parishioners, who recommended Mr. Reeves solely on account of the high ministerial character which he had established at Lisburn, and which he has since maintained at Ballymena. A year or two ago the Diocesan School of Armagh and Connor being vacant, Mr. Reeves was appointed to that office, which I have reason to think he has diligently and successfully executed so as to have improved the character of the school and the proficiency of the scholars. Indeed not only his own scholarship is admirable, but his power of communicating information to others is excellent, as I have had cause to know, not only from frequent conversations with him in general, but especially from the fact of his being one of my examining chaplains, in which character I have had opportunities of observing his readiness and skilfulness in examining candidates. His publication of the 'Taxation of the Dioceses of Down and Connor and Dromore' is probably not unknown to your Grace, so that I need not trouble you with observations on that subject.

"Mr. Reeves several years ago married an English lady who is a very valuable helpmate to him, in presiding over and conducting his domestic concerns. Latterly I have known but little of her, until last week, when I passed a night at the house for the greater convenience of being present at the meeting of the Society for the Propagation of the Gospel at Ballymena the following day; thus I had the means of reviving my acquaintance with Mrs. Reeves, and of seeing the orderly conduct of the young people under her and Mr. Reeves' care.

"The intelligence which has caused me to address your Grace was conveyed in a letter received last evening from Mr. Reeves, and which I take the liberty to forward for your Grace's further consideration. Should this contribute to his appointment, it would be very pleasant to me, to be aiding in the appointment of a highly meritorious man, though it would at the same time be the occasion



of breaking in a great degree my connection with one of the best clergymen in my diocese.

“I have the honour to be, my Lord Primate,

“Your Grace’s very faithful and obedient servant,

“RICHARD DOWN AND CONNOR.”

A few weeks later this kind friend, the learned and good Bishop Mant, departed this life honoured and lamented; and by none more truly than by one attached to him by many ties of affectionate regard and friendly intercourse. Reeves had the sad tidings confirmed in an invitation to assist at the funeral.

“BALLYMONEY, 3rd November, 1848.

“MY DEAR REEVES,

“The sad news has reached you ere this of the loss we have sustained in our family and our diocese—in both irreparable—but God’s will be done. Our loss is *his gain surely!*

“It is my brother’s wish and mine that his chaplains, with some others closely connected with him, should attend among the mourners at the funeral. I need only name this to you. We mean to remove the body to Hillsborough on Monday to my house; and to inter it in that churchyard beside my dear mother’s remains, on Tuesday at noon.

“I name the hour not only to you but others, for of course many wish to attend, though we *ask* none but mourners and pall-bearers.

“In haste, yours very truly,

“WALTER B. MANT.”

The next events in Reeves’ life were his graduation as M.A., B.D., and subsequently D.D., and his appointment to the Diocesan School of Armagh and Connor at Ballymena. This, to some extent, augmented his income, which from his Church preferment was but £110 a-year. It was not surprising that a man of learning elsewhere should send ironical congratulations to the Established

Church of Ireland, which “could afford to employ such a man in the obscure labours of a country Curacy.”

The routine of school life at Ballymena has been pleasantly described by one of Dr. Reeves’ pupils:—

“The first time I saw Dr. Reeves (he was not Doctor then) was when I was taken by my father to Ballymena to become a pupil and a boarder. I have a distinct recollection of his appearance—rather stern; but this sternness vanished with his smile, which his face seldom was without. It gave to his whole features a pleasant sweetness, which caused one to look upon him as possessed with an extra supply of the milk of human kindness. He was of commanding presence, and I always heard that when he attended a levee at Dublin Castle, where he was ever a welcome visitor, few of those present could approach him in appearance. He was very athletic, and could use the bar and other gymnastic appliances as well as any of his pupils. He was very fond of all outdoor pursuits, and but few could compete with him as a pedestrian, an exercise he was partial to up to the latest days of his busy life, preferring walking to any other means of locomotion. . . . It was his custom at three o’clock, when school was dismissed, to engage in a game of ball. I for several years was one of his partners. Generally six formed the set. The ball-alley was a spacious one, and many a rattling game we had. He always chose one corner, and, as he was left-handed, he scored many a point that otherwise would have been lost, and he was very anxious that his side should always win. When we didn’t have ball, when the weather was stormy, we used to go for a walk, and his favourite ground was the meadow land, extending towards Broughshane, through which ran a stream called the ‘Devenagh.’ Very often the late Lord Waveney accompanied us. He was then Mr. Shafto Adair, and our principal sport was jumping, Dr. Reeves being a splendid performer. . . . He was a most conscientious disciplinarian; when at school, all attention must be paid to lessons. Then, when it was over, amusement as much as we liked. He spent an hour or so

every day writing his books, and he always did this standing at a desk made to suit him, and his penmanship was most beautiful; he wrote with a quill pen in those days, and his letters were formed as clear as copper-plate. He never made a mistake, never had to correct his manuscript, at least as far as I ever saw, and I had many an occasion of seeing his MSS. His correspondence was most voluminous. I have posted at one time over thirty letters for him; his stamps cost him twenty shillings per week. He corresponded with many great and learned men, principally those who were interested in antiquarian or archæological researches. One of his many correspondents was the late Lord Dungannon, who wrote a most peculiar hand, his pen being a split reed; his letters were legible *accordingly*. One of Dr. Reeves's riddles was, 'What difference is there between Lord Dungannon and me?—He writes with a cane, I cane with my right.' Another of his intimate friends was the late John O'Donovan, the editor of the 'Annals of the Four Masters,' and the most celebrated Celtic scholar of the day. He sometimes spent weeks with him at Ballymena, and at all times Dr. Reeves and he carried on their conversation in Irish. When they got together, the witty remarks, repartees, and stories were most entertaining and endless. . . . He was the surrogate for granting licenses of marriage for the Ballymena district, and when there came a knock at the door he asked whatever boy was near the window to look out and see who was there, and if we described the person as we sometimes did, he would say, 'From your description, and from the style of the knock, I am certain it's a *licentious* individual,' which generally was correct. He knew everyone by name in the parish, whether belonging to his own congregation or to others, and he never passed anyone without a pleasant word, and everyone held him in great respect; in fact, it would have been difficult to have done otherwise."

The Book upon which Reeves was then at work was probably the "Acts of Archbishop Colton in his Metropolitan Visitation of the diocese of Derry, A.D. 1397, with the Rental of the See Estates

at that time." A learned and competent critic, the Rev. Robert King, pronounced that this "beautiful and learned edition would, of itself, be sufficient to gain a reputation for any man as an accurate, learned, and judicious scholar in Ecclesiastical History; forming, as it does, one of the most remarkable contributions to the mediæval Church History of Ireland ever published."

No man had more persistently scorned delights and lived laborious days than William Reeves. And now fame was approaching. In 1851 he was elected honorary member of the Society of Antiquaries at Zurich, a not unpleasing spur to his clear spirit. In that year he had an agreeable visit to Wales, in the company of Lord Dungannon. In a letter to his wife from Wrexham, he writes on June 30th:—

"MY DEAREST,

"Here I am in the height of lovely scenery and exhilaration. While Lord Dungannon is at the bench dealing out law and justice, I am feasting my eyes on the beautiful and sublime, rejoicing in the glories of the weather, and only at a loss in not having my darling wife to share my enjoyment. . . . Yesterday I preached at St. Martin's, the church which Lord Dungannon attends. He says that I quite startled the folk there. In the evening I drove to Llangollen to church, and heard the service all performed in Welsh. The singing was very sweet. I have bought a Welsh Prayer Book as a reminiscence of my visit to Wales. I must learn the Lord's Prayer before I go. The church here is a very noble one. . . .

"Lord Dungannon showed me a letter he got lately from ——. In it he cuts up his old friend —, the son of his best benefactor, the sworn companion of his former doings; but the times alter, and they test the steady man, which I fear the said man is not.

"Ever and ever,

"W. R."

The following year Mrs. Reeves was with her family in England, and her husband wrote to her from Ballymena.

“ 5th July, 1852.

“ MY DARLING,

“ I have been all day hard at work, dusting books and settling my places; tearing up old letters and sorting those of importance or interest. I came upon a great many of our old correspondence, and those which passed between your father and me. These I have put together and labelled ‘Auld Lang Syne.’ . . . The review of old scenes in all their variety of pleasure and sorrow made me very pensive, and the scenes of twenty-five years have thus come in review before me. I met a letter which I wrote in 1827.

“ This being my precious little Alice’s birthday, she has given me a lock of her fairy hair, which I enclose to you as a new year’s gift. I was absent when she was a day old; her mother is away when she is one year old. I send you a letter of poor Ingham’s; read it and keep it. It will recall old times. . . Is not the corner of this very like your dear father’s hand? Give him my best love. I shall be rejoiced to see him again. He gave me a good wife, and I feel I owe him much for the gift. Yesterday and to-day have been very warm: to-day sultry. Choice weather for the country. Potatoes are cheapening fast.

“ Yours, my sweetest one,

“ W. R.”

The death of Dr. Reeves’s father, which occurred in this year (1852), placed in his hands, as eldest son, the landed property in the Co. Cork. But William Reeves was not the man to accept for himself the chief part of his father’s assets. He would not avail himself of a legal right to the detriment of his brothers and sisters. The property that Mr. Reeves died possessed of was equally divided, and William took only his proportion. He was, like Sir Henry Wotton, “an undervaluer of money.” The liberality with which he gave from his very limited income for public objects was



something marvellous. It would have been impossible, but for the rigid self-denial and honourable exactitude of habit in money matters, which preserved him from debt all his life.

One who knew him well, and whom Reeves esteemed "a real man of worth," a fellow-labourer who toiled, worked, and, like him, illustrated by his learned writings Irish Ecclesiastical History—the Rev. Robert King, who succeeded Dr. Reeves at the Diocesan School, Ballymena, which he still holds—wrote while Reeves held that post, an appreciative notice of him, from which I quote:—

"To the charge of the Diocesan School in Ballymena was appointed, about forty years ago, by the Lord Lieutenant of that day, one of the most eminent, accomplished, laborious, and conscientious scholars of the present age—a person of more than European reputation, and one whose talents would have sufficed to shed a lustre over Eton, Harrow, Rugby, or any other of the great schools of England, had happy circumstances led him in the way of an appointment to the headship of one of those noble institutions. Comparatively few, in such a place as this, could appreciate the merits of such a teacher. In a much wider circle, however, his genial disposition, attractive manners in social intercourse, and ungrudging hospitality, accompanied with a never failing cheerfulness and buoyancy of spirit in the face of any amount of trouble or discouragement, won for him the respectful regards, or affectionate attachment, of all who knew him. Further, his devotion to literature and learning, and objects connected with them, was displayed, not only in the admirable productions which issued from his own pen, but no less in the self-denying readiness with which he was willing to incur extraordinary outlay in securing for others advantages connected with studious effort and literary pursuits. His liberality in this way went to outstrip, and provoke to kindly emulation, the noblest in the land. On their part such outlay might have been munificent ; for one in his circumstances it was truly magnificent.

"Moreover, for those having occasion to visit him, the generous



hospitality cordially provided could give but little idea of the self-denying habits, on the part of himself and his truly sympathetic and excellent consort (known only to very intimate friends), which accompanied, and rendered possible, the exercise of such liberality towards others. The prospect, for one of such a spirit, and such a mode of life as his, with a large young family rising about him—so far as school profits, unaided by private means, or earning from some other source, were concerned—would have been simply starvation; the endowment available going to remunerate the able men engaged to assist him in his work. But indomitable energy, seconded by an iron constitution, prompted and enabled him to undertake labours from which others would naturally have shrunk; and those of the parochial cure in Ballymena, which had been accepted on the death of a preceding rector, were carried on by him in connection with scholastic toil, until the recognition of his merits by those of highest influence in the Irish Church led to his removal to scenes of less laborious though not less honourable toil.”

The allusion to Reeves’ liberality, which provoked to kindly emulation, refers to the purchase of the Book of Armagh, which was in the possession of the Brownlow family, and about this time was offered for sale. Reeves urged the Primate, Lord John George Beresford, to purchase it. His Grace was not then so inclined. He wrote to Reeves making a counter-proposition. He offered to bear the expense of transcribing the ancient Registries of Armagh, and requested Reeves to undertake the task. He did so, and in due time accomplished the laborious work to the great satisfaction of the generous Prelate, as will appear in the following correspondence:—

“ARMAGH, 15th August, 1853.

“MY DEAR SIR,

“I am much obliged to you for your letter of the 13th inst. informing me that the celebrated Book of Armagh is offered for sale. There are just at present so many and such heavy demands on me that I do not feel disposed to give £500 for that manuscript.

It is one which is suited rather for the library of Trinity College, Dublin, than for the library of Armagh, which is so much out of the way. I fear, however, from what Dr. Todd said to me this morning (for he has been staying with me on a visit) that the College is now expending so much on the building of lecture rooms that the large sum at which the volume is valued by the Brownlow family is beyond the means at the disposal of the College authorities.

“There is, however, a work connected with ecclesiastical antiquities which I am anxious to have accomplished, and which I know of no one so well qualified to perform as yourself. It is the transcribing of the ancient registers of Armagh from 1370 to 1540, which are deposited in our Registry Office, and which are full, as I am given to understand, of most valuable information bearing on the history and the practice of the Irish Church. Burdened, as I know you are, with a variety of occupations, I am almost afraid to propose to you to undertake a work of so much labour. But by setting about it, gradually, you might perhaps be able to get through a considerable portion of it. What I would propose to you is this, to place in your hands the first volume to transcribe at your own house. It would take you I know not how long to finish it, probably nine or ten months, as you could not afford to give your constant attention to this object. If this were the case, would you consider £100 a sufficient remuneration for your trouble? If you feel disinclined or unable for such a task, you perhaps may know of some one competent to undertake it. If so, I should be obliged to you to mention his name to me; and also if you would suggest how he ought to be remunerated. Please to direct to me, Wooburne, Donaghadee, and believe me to be,

“Your faithful servant,

“JOHN G. ARMAGH.”

“ ARMAGH, 17th December, 1853.

“ MY DEAR SIR,

“ Perhaps it may be agreeable to you to receive £50 on account of the work in which you are engaged. I therefore enclose a cheque for that sum on the Provincial Bank of Ballymena, and wishing you the compliments of the season,

“ I remain,

“ Yours faithfully,

“ JOHN G. ARMAGH.”

To this Reeves replied as follows :—

“ BALLYMENA, 19th December, 1853.

“ MY LORD,

“ I have received your Grace’s letter, enclosing a bank order for £50, being, as your Grace most liberally says, ‘ on account of the work in which I am engaged.’

“ Your Grace has far anticipated my deserts in this matter, for I had no thought of remuneration till I could report that my work was done, and the transcripts delivered.

“ I have, however, worked diligently ; and I have copied the more difficult half of the volume, namely, Primate Milo Sweteman’s portion, so that I have a fair prospect of being able to report the completion of my task within six months.

“ I beg leave to offer to your Grace my humblest thanks for your kindness, and to convey my humble wishes for your Grace’s happiness both this and other Christmases.”

At a later period His Grace wrote :—

“ MY DEAR DR. REEVES,

“ I must beg of you to accept of the cheque which you have returned to me, and at any rate to consider it as an anticipation of what I should be disposed to send you on the termination of your labours in the transcription of the two remaining registries.

I believe you are the only man in the kingdom who would consider that you have been overpaid for the work which you have done, and I trust we shall not have any more correspondence on this subject.

“I remain,

“Yours faithfully,

“JOHN G. ARMAGH.”

As the Primate, princely as he was in his ideas, and munificent in his gifts to learning, did not at this time appear to have fully appreciated the value of the Book of Armagh, Reeves, who knew the importance and interest of this unique MS., became himself the purchaser, giving £300 to preserve it for Ireland. He wrote a description of it, and we quote in a condensed form his own words:—

“The Book of Armagh, so called because it was the most precious literary possession of the Church of Armagh, is a small, thick quarto, measuring in height  $7\frac{3}{4}$  inches; in breadth  $5\frac{3}{4}$ ; and in thickness,  $2\frac{1}{4}$ ; consisting of 221 vellum leaves, on each side of which the writing appears in double columns. The penmanship is of extreme elegance, and is admirable throughout for its distinctness and uniformity. There is no date entered in the book; but the scribe’s name, Ferdomnach, appears in several parts of it; and we know from the ancient Irish annals what was the period at which he lived. At the year 845 is recorded ‘The death of Ferdomnach, the wise and very admirable scribe of Armagh.’ Internal evidence proves that part of the volume, namely, that containing the Gospel of St. Matthew, was finished on the 21st of September, about 807. Thus an age is assigned to this national monument, which, though it falls far short of that of many other manuscripts, particularly those of the Greek Scriptures, is yet of very respectable antiquity, when it numbers its ten centuries and a-half. The language it is written in is Latin, such as was current in the Western Church during the early and middle ages. But

what renders it an object of special interest is the fact that it is the only copy of the New Testament Scriptures which has been transmitted to our time from the ancient Irish Church. Ireland was in early times famous for the ample manner in which it was provided with copies of the Scriptures, and was much resorted to as a safe, peaceable, and well-furnished field for religious study; but one after another the books of sacred learning perished; what the Danes spared fire consumed; and what was fortified against the devouring element by damp soon became the prey of decay and rottenness. And thus, of all the Bibles which existed, not one copy of the Old Testament has been preserved, or of any part thereof, except a mutilated copy of the Psalms of David; and the existence of this we owe to the veneration in which it was held, being supposed to be in St. Columba's handwriting, and encased in a costly shrine of silver. Copies of the Gospels, more or less perfect, possessing all the characteristics of the Irish school of writing, are preserved in the Library of Trinity College, Dublin, of which the Books of Kells and Durrow are the most beautiful. A collection of St. Paul's Epistles, copied by an Irish scribe, and enriched with the interlinear Irish notes, is to be seen at Wurtzburg, in Bavaria; but the Gospels and other parts of the New Testament are wanting. Thus, the Book of Armagh, to the lover of sacred antiquities, stands forth without a rival in the whole range of Irish literature.

“The volume commences with certain memoirs of St. Patrick, which were compiled about the year 750. They fill about forty pages, and contain a large amount of information of an early and very curious kind. They are the oldest and most authentic notices of the saint now in existence, and all other biographies of him either borrow from or enlarge upon them. In a philological point of view they are of extreme interest, as containing the most ancient specimen of the Irish language which is known to exist—Irish as it was written eleven hundred years ago. Surely, the book which, as regards religion, exhibits the only existing copy of the New Testament that was used in the Irish Church, as regards his-



tory contains the earliest account of the Apostle of Ireland, and as regards literature the oldest relique of the ancient language of the country, has just claims upon the admiration and attention of all true patriots.

"Next to the memoirs follows a tract called the 'Confession of St. Patrick,' written in Latin, and setting forth in simple and unpolished, but earnest language, a brief statement of the author's early life, his religious sentiments, and the difficulties he experienced in his missionary labours.

"After the close of the inspired portion of the Book of Armagh succeeds the Life of St. Martin of Tours, written by Sulpicius Severus, and which is introduced into this volume partly in connexion with St. Patrick's history, who was believed to have been a nephew of that distinguished ecclesiastic, and partly because of the veneration in which St. Martin was held in the ancient Church of Ireland. The closing article in the book is a short litany or intercession on the writer's behalf."

It is an interesting testimony to the high estimation in which the Book of Armagh was held at an early period, that, when Brian Boru, who became King in 1001, made a royal progress to the North in 1004, he spent a week at Armagh. He gave on the high altar of its Church a ring of gold weighing 20 ounces. He further ratified the Church's ancient privileges, as testified by an entry in the Book of Armagh itself. It may be rendered thus:—"St. Patrick, when going to Heaven, ordained that the entire produce of his labour, as well of baptism, and decisions, as of alms, was to be delivered to the apostolic city, which, in the Scotie [Irish] tongue is called Ardd Macha. Thus I have found it [stated] in the records of the Scots. This is my writing, namely, *Calvus Perennis* [Mael Suthain, in its Irish form], in the presence of Brian, Imperator of the Scots; and what I have written he decreed for all the Kings of *Maceria* [Cashel]."

The Very Rev. the Dean of Connor, friend and chaplain to Dr. Reeves when he became Bishop of Down and Connor, has

told of his first interview with the Incumbent of Kilconriola. Dr. Murray, as one of a deputation for the Jews' Society, found himself in Ballymena in 1854:—

“My first acquaintance with the late Bishop Reeves was soon after my ordination; and the occasion was a visit to Ballymena as deputation for the Jews' Society in the year 1854. Dr. Reeves at that time occupied the double position of perpetual (improper) curate of Kilconriola and master of the Diocesan School of Armagh and Connor in Ballymena. I had heard of him before by the hearing of the ear, but when I saw him I was struck by the dignity and grace of his appearance, and by the depth and variety of his information. In the course of my address at the meeting for the Jews' Society, I alluded to a fact connected with the history of the Jews in the middle ages. I had gleaned this fact from some of the publications in the Society's office with which I was furnished previous to my deputation tour. On our return to the Diocesan School, Dr. Reeves at once proceeded to his bookshelves, pulled down a curious old volume, and showed me the original of the quotation I had made.

“At that time the beautiful new church of Ballymena was in building, in which he took so deep an interest, and for which he made such large sacrifices out of an income which was then very slender. It is not necessary to say how laboriously and successfully he pushed on this work, supported as he was by the munificence of the Adair family, and conspicuously by Colonel Alexander Shafto Adair—afterwards Lord Waveney. But when I first met Dr. Reeves, he was full of the church, and could think of nothing else. I well remember his reply to an observation made by my colleague in the deputation; an unæsthetic and utilitarian old parson who could think of nothing else than getting money for the Jews. As he was looking over the church this gentleman said, ‘What would St. Paul have thought of all this?’ ‘St. Paul,’ said Dr. Reeves, ‘would, I am sure, have been highly pleased—he would have patted me on the back, and said, ‘Well done,’ and if he had any money about him would have given me a sub-

scription !' I recollect very little about the other parishes I visited on this deputation ; the personality of the parson of Kilconriola impressed itself so deeply upon my mind that the facts of this visit to Ballymena have never been forgotten."

The newly completed church was naturally a source of pride and pleasure to the incumbent. With characteristic generosity Dr. Reeves had himself contributed a very large sum, in proportion to his means, towards its erection. Alas ! it was to be associated with the first great overwhelming sorrow of his life. His wife, so active, bright, helpful, and healthy, was to be taken from him. Her obsequies were to be the first performed in the beautiful newly erected building.

The Church of St. Patrick at Ballymena was consecrated on the 2nd of August, 1855. On the 30th of September, at afternoon service, being the eighteenth Sunday after Trinity, Reeves, as officiating minister, read to his congregation the twenty-fourth chapter of Ezekiel, which contains the following verses:—

"Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke : yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning, and at even my wife died."

Strange coincidence ! He little knew at the time that "the prediction contained in the sixteenth verse concerning the Prophet was so soon to be fulfilled in his own case, and that he was at the moment unconsciously proclaiming to the public ear the sentence of his own bereavement." At five o'clock on that Sunday afternoon a son was born to him, whose advent cost the life of the

mother. The sorrowing father wrote subsequently in the birthday book of Francis, his ninth, and youngest child, these touching words:—

“The next time that Francis’ father officiated in the Church of Ballymena was that which followed upon the translation of a noble, gentle, and happy spirit from time to eternity, and witnessed the committal to the earth of a mortal body which was so lately endowed with the graces of personal loveliness, and the qualities of industry and activity.”

It was a crushing blow! The bereaved husband, thus unexpectedly deprived of the beloved companion of nearly eighteen years, and left in sole charge of nine children, one of them a new-born babe, had need of faith, courage, and resignation. These virtues he possessed. His trust in God never wavered. He knew that “Angels of Life and Death alike are His”; and so believing, bore his sad lot with fortitude, and neither wished nor dared “against His messengers to shut the door.” There is a deep pathos in the brief entries made by Reeves at this time:—

“September 30th, Sunday, Francis born at 5 p.m. October 12th, Ob. Emma Reeves, 7.15 a.m. Friday. October 16th, Emma Sepulta, Tuesday.”

What anguish—too keen—too heart-rending, too sacred for words to express—underlies these brief records! “The heart knoweth its own bitterness, and the stranger doth not intermeddle with its joy.”

The Dean of Connor who succeeded, though not immediately, Dr. Reeves at Ballymena, has been good enough to copy from the Register in that church the entry of Mrs. Reeves’ interment. Her’s was the first funeral service held in the church of which her husband was so proud:—

In the burial Register of the parish of Kilconriola there is, in Dr. Reeves’ own hand, the entry of his wife’s death and burial. It

is no common entry, and it bears on the face of it the impress of his feelings. As he goes on, the writing, at first clear and distinct according to his wont, becomes somewhat blurred and indistinct. If ever there was a case of feelings written on writing it was here.

| Name.                                                                                                                                                                                         | Abode.                                                                                                      | When buried.                                                                                                                                                                | Age.                                                                 | By whom ceremony performed.                                                                       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|
| <p>EMMA REEVES.</p> <p>Uxor charissima et dilectissima—valde semperque defendenda! Tecum meos primos amores abstulisti. In silenti sepulchro custodiantur et servantur. Gulielmus Reeves.</p> | <p>DIOCESAN SCHOOL.</p> <p>Unde—subita morte correptæ, translatio ejus in cœlos per Christum facta est.</p> | <p>OBITU, OCT. 12.</p> <p>Oct. 16, 1855. Elatæ super humeros civium præcipuorum, clausis undique tabernis, mœnore haud ficto, ejus reliquiæ terræ matriçi redditæ sunt.</p> | <p>ÆT. 40.</p> <p>O! qualis faciei! Qualis formæ! Quali ingenio!</p> | <p>GEO. KIRKPATRICK AND ROBT. W. ROWAN.</p> <p>Eheu! Primitiæ funebres ecclesiæ nuper dicatæ.</p> |

Dean Murray has thus rendered the Latin inscriptions in the register of St. Patrick's Church, Ballymena:—

|                                                                                                                                                                                                                    |                                                                                                                               |                                                                                                                                                                                                          |                                                                         |                                                                                                                        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|
| <p>EMMA REEVES.</p> <p>Dearest and best-beloved wife—deeply and always to be lamented. With thyself thou hast taken away my first loves: May they be guarded and preserved in the silent tomb! William Reeves.</p> | <p>DIOCESAN SCHOOL.</p> <p>Whence—snatched away by sudden death, her translation into heaven was effected through Christ.</p> | <p>SHE DIED OCT. 12.</p> <p>October 16th, 1855. Borne on the shoulders of the chief citizens, the shops on all sides being closed, her remains were restored to mother earth, with unfeigned sorrow.</p> | <p>AGE 40.</p> <p>Oh! of what mien! Of what beauty! Of what a mind!</p> | <p>GEO. KIRKPATRICK AND ROBT. W. ROWAN.</p> <p>Alas! The first funeral obsequies in the lately-consecrated church.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|

It has been whispered that in the first overwhelming shock of bereavement, the lonely survivor vowed that he would never wed another. If this were so, it was an unwise and rash promise which he made to himself. He was in the prime of life, and his children were too young to be helpers and companions. It is certain that he accepted his solitary lot for thirty-seven years. He bore his affliction with all the fortitude which comes with submission to the Divine will. Yet he rarely spoke of her that he had lost, even to



her children. He could not do so without painful emotion. A friend has recorded that, on meeting Dr. Reeves soon after his loss, he "tried to carry on the conversation in his ordinary way, but it would not do: the accustomed form of words died on his lips, the forced smile faded from his face, and with a 'God help me!' he burst into tears, and turned abruptly away." He had the sympathy of all who knew him: how could it be otherwise? His parishioners, Sunday after Sunday, witnessed a sad procession from the vestry-room of the church, the children entering first, clad in deep mourning, followed by their father.

His own account of his wife's last moments is given in a private letter, as follows:—

"I lay down beside her, and breathed her breath, and with my hand continually holding her pulse, I watched the ebbing of life. Her pulse was throbbing violently, at a fearful rate, while her respiration was remarkably slow; and at last she gathered her remaining strength for the solemn occasion, and in calm, sweet, slow, but firm voice, uttered these words: 'With angels and arch-angels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory; glory be to Thee, O Lord most High. Amen.'

"Never a syllable more did she utter in this life, and by-and-by I distinctly felt the pulse stop under my fingers. The last stroke of her loving heart was in my hand. But I was not able to carry into practice what was required of the Prophet, nor for years could I banish the feel of the last beat. I had then nine children to take care of, the eldest seventeen years old, and the youngest a few days."

The parishioners and friends, who had loved and respected Mrs. Reeves, took the opportunity afforded by the desire of her son Boles to enter the army, to present, through his father, a sum of

money for the purchase of a commission for the son. They thus addressed Dr. Reeves:—

“ *December, 1855.*

“ REVEREND AND DEAR SIR,

“ In approaching you on the present occasion, our words shall be few. Elaborate language is not the most suitable in which friend should address friend ; simplicity is the best garb for truth.

“ We cannot but allude to the recent domestic bereavement which has befallen you. But we do so solely to give an assurance of our heartfelt sympathy, to testify how affectionately she, whom it pleased God to remove from amongst us, lives in our memory, and by no means with the view of inducing you to touch upon a subject so painfully distressing to us both.

“ Having understood that a commission in the regiment of the line to which your son belongs was to be obtained by purchase, we felt desirous of procuring and presenting it through you to him, as a suitable mark of the estimation in which your character as a Clergyman, a Gentleman, and a Scholar, is held by us. The gift was intended to be solely confined to your parishioners, but a limited number of your personal friends having expressed a strong desire to participate in it, we felt constrained to yield to their wishes.

“ Our arrangements having been completed, we have now the gratification of requesting your acceptance of the accompanying cheque for £320, in fulfilment of such our intention.

“ With the most sincere wishes for your future happiness, we beg to subscribe ourselves,

“ Your attached parishioners and friends.”

## CHAPTER III.

### BALLYMENA.

(1855-1857.)

WHEN William Reeves, after the overwhelming shock of his wife's death, roused himself to face his desolation, and take up his life without his beloved companion, it was clear to him that the best restorative in his power, second only to that resignation to the Divine Will which he knew to be his duty as a Christian, was hard and absorbing work. He had for some years been revolving in his mind a subject of very great interest: the life of a great Irishman, a successful missionary saint, one to whom not only his native land, but Alba, as Scotland was then called, was indebted for much of its civilization and religion. St. Columba was born in the Co. Donegal, in the sixth century of our era, and was, by both his parents, of the blood royal of Ireland. He had great qualities of head and heart, and swayed the souls of men. Poet, Prophet, and Scribe, he has filled the imaginations of mankind even to our own day—witness the labour of years devoted to his life by Reeves, and the works from other pens made possible by his investigations. Among these we may note "*Les moines d'occident*," by the Comte de Montalembert, the third volume of which treats of St. Columba; and the noble and touching drama, called from its subject "*Columba*" recently published (1893) by the Rev. J. H. Skrine, Warden of Glenalmond. Nor should the mention be omitted of the lyric, written on the eve of his assassination, by the Hon. T. D. McGee, "*Ireland to Iona*."

The Missionary Saint left Ireland, A.D. 563, with twelve companions, and established on the little Hebridean Island of

Hy, or Iona, the monastic community who converted the Pagan Picts.

Adamnan, Columba's ninth successor in the Abbacy of Iona, who lived about a hundred years later, wrote the life of the founder who was his kinsman. Of this book certain MS. copies, more or less perfect, exist at Reichenau in Switzerland, and elsewhere on the Continent, besides those in Great Britain and Ireland.

Among Dr. Reeves' papers is a memorandum dated 1849, which appears to be the draft of a communication to the secretary of the Maitland Club. He wrote :—

“I have long wished to see that unique specimen of ancient ecclesiastical biography placed before the antiquarian public in an accessible and inviting form. . . . It is very desirable, for the antiquarian credit of both Scotland and Ireland, that a new edition, in the form of a monograph, should appear, illustrated with the topographical and historical matter which recent researches in the two countries have brought to light. By a happy concurrence of circumstances St. Columba may be regarded by the Scotch and Irish as common property: he was born in Ireland, but he died in Scotland; he was ordained in Ireland, but his ministrations chiefly lay in Scotland; he was educated in Ireland, but he taught in Scotland; while as regards his biographer, the same may be said, and both are held in equal veneration on either side of the Channel. In the ‘Life,’ also, the reader is transplanted now and then from Ireland to Scotland and back again, so that he imagines he is on a literary causeway which connects the two countries, and he almost imagines that he is dealing with the same kingdom and a detached portion of the same race.

“The following is a sketch of the plan I would propose to adopt :—

“To print the text, and footnotes illustrative of the history and topography. . . .

“The supplementary appendix would contain any authentic matter which might be found in O'Donnell's or other biographies,

together with ‘Amhra choluimeille,’ and such hymns of St. Columba as bear evidence of his authorship. The introduction would afford a suitable field for the history of Iona, and the collection of such early notices of this island as are to be met with in the Irish Annals, which are the only source of early information concerning its monastery.

“In this manner there would be presented to the Scottish antiquary a work free from all speculations, and giving the earliest information about the most venerable institution which his country can boast of.”

Such was the aspiration of Reeves in 1849. He had then hoped that the Maitland Club would have encouraged him to undertake such a work, by accepting and publishing it when completed. Its secretary, Dr. Joseph Robertson, wrote to Reeves on the subject as follows:—

“54, WINDSOR-TERRACE, GLASGOW, 23rd June, 1849.

“REVEREND DEAR SIR,

“I had the pleasure of your note of the 16th, on Wednesday morning. I laid your very interesting outline of the edition of ‘Adamnan’s Life of St. Columba’ before a meeting of the council of the Maitland Club on Thursday afternoon; and I am glad to inform you that the proposal was received with universal favour, with more general and hearty satisfaction, indeed, than I remember to have been accorded to the first mention of any new undertaking.

“The Council instructed me to thank you for the trouble you had taken, and to ask if you could make a rough estimate of the probable extent of the work, and the probable expense of transcripts, collating, and editing. I rejoice in the hope that my last act as secretary of the Maitland Club will probably secure for that society the distinction of a work so desirable as the ‘Life of St. Columba,’ edited with the diligence, learning, and accuracy which



are so conspicuous in the 'Ecclesiastical Antiquities of Down, Connor, and Dromore.'

"I shall look with much interest to the publication of your researches on St. Maolrubha.

"Believe me ever, reverend and my dear sir,

"Faithfully yours,

"JOSEPH ROBERTSON."

Notwithstanding this answer, the work was not then proceeded with. It was reserved to be a solace to Reeves in his day of sorrow and hours of solitude, and was accomplished at the close of 1856. The book was then offered to the Archæological and Celtic Society of Ireland, and was readily accepted by its Council.

When the book was completed, the Rev. Dr. Todd, of Trinity College, at a meeting of that Society, stated that he had read all the proof sheets, and that the book would be one of very uncommon interest and value, throwing light on the topography and history of Scotland as well as Ireland, and settling many questions hitherto deemed doubtful or unknown.

Dr. Todd was of opinion that this would be found to be the most important volume yet published by the Society, and that a debt of gratitude was due to Dr. Reeves for the labour and pains bestowed upon the work.

Everywhere, when the "*Vita S. Columbæ*" appeared, it was received with applause.

Its value was fully recognized. "The knowledge that Scotland possesses materials for her early history, not inferior in either extent or quality to those of which almost any other European State can boast, is not now confined to the archæologist or the erudite scholar, but must command the attention and excite the interest of every enlarged and reflecting mind." Reeves' work was referred to as "the most valuable contribution ever made to the history of the early Celtic Church," and the name of the learned editor was coupled with those of Petrie, O'Donovan, Curry,

Ferguson, and Wilde, workers in a school of Irish archæology remarkable for sobriety and sound scholarship.

The unanimous verdict of the Press, both at home and abroad, must have given much gratification to Dr. Reeves. He had, in addition, cordial congratulations from friends unknown as well as known. The Earl of Dunraven had sent Reeves' "*Vita Sancti Columbæ*" to the Comte de Montalembert, then engaged on his fine work "*Les moines d'occident.*" On receiving it the French author re-cast his life of St. Columba, and resolved on a visit to Iona. Lord Dunraven forwarded his letter to Reeves. This was quickly followed by a direct communication from the Comte de Montalembert.

*From* LE COMTE DE MONTALEMBERT *to* REV. W. REEVES.

"LA ROCHE EN BRENY, *in* FRANCE, 15th January, 1863.

"REVEREND SIR,

"I should be guilty of great injustice and great ingratitude if I refrained from expressing to you the extreme gratification I owe to the perusal or rather to the attentive study of your recent publications on the ecclesiastical and monastic antiquities of Ireland. I allude to the different tracts which you did me the honour of forwarding to me last year, and amongst which that on 'Early Irish Calligraphy,' on the ancient 'Abbatial Succession,' and on 'Marianus Scotus' have afforded me much valuable information. But I feel still more obliged to you, as all lovers and students of Church history ought to feel, after having studied your admirable edition of 'Adamnan's Life of St. Columba' the gift of which I owe to my dear and excellent friend Lord Dunraven. For more than five-and-twenty years I have been more or less conversant with old and new books on hagiography, and I think I may safely say I have never met with a more satisfactory and more conscientious labour in that line than yours! I have been living for the past two months in constant communication with you, owing to Adamnan and St. Columba! I have thought it my duty to mention

your works in a very cursory view of Irish monasticism which I have just been correcting for the second edition of a work called 'Les moines d'occident.' But I shall make a point of quoting you as often as I can in the third volume of this same work, which will begin by an account of St. Columbkil's mission in the Scottish Isles. As soon as the second edition of the two first volumes is ready, I shall ask your leave to present them to you, as, from all that I have read of you, I feel sure that, although belonging to a different Church, you will not scorn the toil of a sincere Christian, even if he be styled a Jesuit or an Ultramontane fanatic by the sapient Great Britons who enlighten the world in the columns of the *Times* or the *Morning Post*.

"I have the honour to remain, reverend sir,

"With sincere respect,

"Your obliged and obedient servant,

"C. CTE. DE MONTALEMBERT."

The Duke of Argyll also wrote:—

"LONDON, 31st March, 1857.

"MY DEAR SIR,

"I am extremely obliged to you for your kindness in presenting me with a copy of your very interesting and handsome volume of the 'Life of St. Columba.' I am sure I shall derive much pleasure and instruction from it, and I shall have increased enjoyment in my visits to that strangely selected island which has been the scene of such remarkable events, and of the life and labours of such remarkable men.

"I am, my dear Sir,

"Yours very truly,

"ARGYLL.

"P.S.—Should you again come to the West Highlands, I hope you will not fail to take Inverary on your way.—A."

Professor G. I. Craik wrote from Holywood, Belfast:—

“1st April, 1857.

“MY DEAR REEVES,

“I found ‘St. Columba,’ all safe and sound, at the College yesterday, and ever since I brought him home under my arm in the evening he has scarcely been out of my hands. You have produced a noble volume—one that will be a treasure to every possessor of it, and a monument to yourself. It entitles you to everything that Ireland can do for you, and I think it *quite impossible* that such services and such manifest ability to render others of the highest order can long remain unrecognised in some way or other.

“And this morning, only a few minutes ago, has brought me your most kind, beautiful, and touching letter. I will keep the book now so long as I can keep anything. Thanks for it. Need I say that all you write about her you have lost is echoed by every feeling of my heart! It is six months since my own dear wife was taken from me.”

The Rev. Richard Butler, Dean of Clonmacnois, wrote from Trim:—

“27th April, 1857.

“MY DEAR DR. REEVES,

“Although I have not yet finished ‘St. Columba,’ I cannot any longer delay thanking you for the pleasure he has given me. I knew your great ingenuity and sagacity, and your wonderful acquaintance with Irish ecclesiastical history, but I was not at all prepared for this extraordinary display of your intimate knowledge of our topographical and genealogical antiquities. I do believe that you know more of those old saints’ grandfathers and grandmothers than you could easily discover of the fathers and mothers of our present bishops. What an aristocratical set of people they must have been, and how thoroughly imbued with family feeling.”

Dr. Stuart, author of "The Sculptured Stones of Scotland," sent his congratulations:—

"MY DEAR FRIEND,

"The Dove arrived on Saturday, well stuffed and ready for being devoured, and I have looked over the portly volume since that time with great delight. It is of the nature somewhat of a quarry. One will be often digging in it, but few will be able to get right through at once. I have never yet seen a book so laboriously edited, and it reminds me of the old family of St. Maur, whom nothing daunted. To me it will be a whet to make me impatient for your treatise on the Culdees and your Scoto-Irish Saints."

Sir M. E. Grant Duff wrote at a later period:—

"I am glad to have this opportunity of thanking you for the pleasure which I have derived from your edition of 'Adamnan,' with its enormous mass of notes and illustrations."

Mr. Lecky, when recommending 100 of the best books on Irish history, names Reeves' edition of "Adamnan's Life of St. Columba," which he asserts to be "a work of the highest historical importance." "Carlyle," he adds, "was, I remember, accustomed to speak of it with the warmest admiration."

Success had come!—such was the unanimous testimony; but, with the irony of fate, the keen delight with which it would have been hailed a few years previously, was now not possible. The heart that would have kindled at his name, the lips that would have loved to speak his praise, were silent in the grave. "Success had come, but, ah! it comes too late!" And yet the cordial reception of his book must have gratified the laborious scholar. It stimulated the efforts of his friends to procure for him a more assured position. Quite unknown to Reeves, a Roman Catholic in



humble life was so impressed by his merits that he ventured to address on his behalf the then Viceroy :—

“ *To HIS EXCELLENCY THE EARL OF CARLISLE, LORD  
LIEUTENANT OF IRELAND.*

“ MY LORD,

“ I have taken a serious liberty in addressing your Lordship, but one which I am assured, from your nobleness of character, you will feel as great pleasure in pardoning as I have done in so acting. I address you not only as Lord Lieutenant of Ireland, but also as a gentleman of feeling and refined taste, and more especially as an author.

“ In the high office which you have been called on to fill, you have been vested with considerable ecclesiastical patronage, worthily and, I am satisfied, conscientiously dispensed ; but it cannot, my Lord, be thought disparaging were I to say, that in the multiplicity of your duties and labours deserving merit may be overlooked.

“ The object of my present letter is simply to bring before your notice a most deserving minister of the Church of England, and to state as succinctly as possible what I believe to be his claims on your consideration. I allude to the Rev. Dr. Reeves, Incumbent of Ballymena, in the county of Antrim. He has been for a series of years one of the most distinguished writers on the antiquities and Church history of Ireland, and his work on the ecclesiastical antiquities of Down, Connor, and Dromore, the dioceses with which he is more immediately connected, published in 1847, the only work of the description ever published in Ireland, was received with universal approbation by the press and public of all shades, including several members of the Established and Roman Catholic Hierarchies, and stamped him as a man of the most extensive reading and research, and who, while frankly giving his own opinions in debateable matters, wounds the feelings of none. I believe him to be a most unrivalled Greek scholar, and am aware that he materially assisted the late Dr. Elrington in his

edition of the great Ussher's Works, and superintended a portion of it through the Press. His great work, however, the 'Life of St. Columba,' will shortly appear, and is that on which his fame as an author will rest, and has already been pronounced by Dr. Todd of Trinity College at a meeting of the Irish Archæological and Celtic Society to be 'of uncommon interest and value, throwing light on the topography of Scotland and Ireland, and settling many questions hitherto deemed doubtful or unknown.'

"The 'Transactions' of the Royal Irish Academy and their periodicals have presented from time to time, from his pen, most valuable papers on kindred subjects, evidencing that he is no mere holiday writer; and as all these works—the labour of nights and days of toil—have been given to the world as children of his love, without expectation or dream of reward, it also evidences that his is no niggard spirit, a fact more fully proved by his having presented, at his own cost, to each of the members of the Archæological Society, in 1850, his beautiful and singularly interesting volume of the 'Visitation of Primate Colton in 1397'; and yet how has all this been accomplished with his pressing duties and straitened means? And here I may be permitted to digress. I am not a member of Dr. Reeves' Church. I am a Roman Catholic in humble life. He is, I believe, a moderate Conservative in politics, never obtruding himself publicly in that domain, while I am a Liberal, perhaps Whiggish: therefore I have no party object in wishing his promotion. As a minister of religion, I am well advised, he is most zealous and faithful, an eloquent preacher, unostentatiously pious, and whilst unassisted in his cure, most affectionate and devoted in the discharge of his parochial duties, the exemplar of a good clergyman, winning the love of the members of his own Church, and conciliating the friendship and respect of all other denominations.

"It was while thus engaged, and attending to the Diocesan School, that these works, requiring the most extensive research, were composed, at hours stolen from the night, but given with a free devotion to the literature of his native land.

“I believe the entire income received by Dr. Reeves from his Incumbency and the Diocesan School averages merely between two and three hundred pounds a-year. In the midst of a happy life his most excellent partner was suddenly snatched away, leaving him the charge of nine children, about two years past; the eldest, now in the army, being about sixteen, the youngest a mere baby. Would not the promotion of such a man, scholar and clergyman, reflect honour on any person, more particularly such a Lord Lieutenant as we now have, popular among all classes, always the friend of Ireland, and himself an accomplished author? It would be a proof that excellence in all cases is appreciated; and more than all, it would be a graceful tribute to the genius of Ireland.

“I am sure Drs. Todd and Graves of the College, and Colonel Larcom of the Castle, will fully bear out all I have stated, if referred to—perhaps more. In conclusion, I have to say that, in all sincerity, I hope your Lordship will accept my apology for this long letter, written with a deep sense of the task I have undertaken, with feelings of the greatest respect towards Dr. Reeves, and the earnest hope that your Lordship will graciously take it into consideration.

“I am, my Lord, with the most profound respect,

“Your Lordship’s obedient servant,

“JOHN W. HANNA.

“SAUL-STREET, DOWNPATRICK, 21st January, 1857.”

The same desire seems to have been entertained about this time by Reeves’ devoted friend, Dr. Todd, S.F.T.C.D.:—

“TRINITY COLLEGE, 28th January, 1857.

“MY DEAR REEVES,

“I wish you would place in my hands a copy of every one of your publications. I have had in contemplation some time a movement, which I did not intend to mention to you at all, unless it succeeded; but as you have alluded to your being obliged to

pedagogize, I may say in general that the object of the movement I contemplate is to effect a movement in your latitude and longitude, which may be for your benefit and that of the Irish literary world.

“This, however, is all you are to know of the matter. If I succeed, you shall know more; if not, the less you know of it the better; only let me have a set of your books.

“I hardly expected that you could be here on the 4th, but I could not deny myself the pleasure of sending you a card.

“Ever yours most truly,

“J. H. TODD.”

What Dr. Reeves himself desired was not in the gift of the Lord Lieutenant. He aspired to the Chair of Ecclesiastical History in Trinity College, Dublin, about to be vacated by the elevation of Dr. Fitzgerald to the See of Cork. He held a testimony to his qualifications from that distinguished divine, who had been his class-fellow in College, which he forwarded with his application to the Board of Trinity College. That application was as follows:—

“*To the* PROVOST AND SENIOR FELLOWS OF TRINITY COLLEGE,  
DUBLIN.

“REVEREND SIRS,

“I beg leave to offer myself as a candidate for the Professorship of Ecclesiastical History in the University of Dublin, now vacant, and at your disposal.

“I have for some years devoted much time and thought to the investigation of matters connected with Church History; and I shall feel happy if, as a result of this present application, I receive a new and professional impulse to studies which hitherto have been pursued as a recreation rather than a duty.

“I have already made some small contributions to the Ecclesiastical History of this country, which I mention as an earnest of increased exertions. In the discharge, however, of the public

duties of a Professor, I would avoid giving any undue prominence to any minor department in Church History, and seek rather to insist on those subjects which concern the common growth of Christianity. At the same time I would humbly keep in view the example of the Great Light of our University, whose historical labours were most efficiently employed when directed towards his native country, and in whose most able production the chapter which proved the most important accession to Christian literature was that which treats of Ireland and her primitive Church.

“I have the honour to remain, reverend sirs,

“Yours,

“WILLIAM REEVES, D.D.,

“Formerly Scholar of T.C.D.”

The Primate, Lord J. G. Beresford, who was Chancellor of the University, and in part founder and endower of the Chair, wrote strongly in his favour. This letter was most gratifying to its recipient:—

“ARMAGH, 28th February, 1857.

“MY DEAR DR. REEVES,

“I have heard with much pleasure that you intend to offer yourself as a candidate for the Professorship of Ecclesiastical History in Trinity College, Dublin, whenever that Chair shall become vacant by the retirement of the distinguished Scholar who now fills it. As Chancellor of the University, and in part the founder of the Professorship, I feel that I ought not to interfere with the authorities of the College in the free exercise of their judgment when selecting a fit person to succeed the Bishop of Cork. Nor do I know what other Candidates are likely to present themselves. But this much I consider it due to you to say that in the whole range of my acquaintance I do not know anyone whose historical learning, especially in the Christian Antiquities of Ireland, would enable him to shed so much light on the records of Irish Church Literature as yourself.

“I have good reason for expressing myself in this manner,



inasmuch as you were so good as to undertake and to accomplish for me in a most masterly manner transcripts of the oldest of the Registries belonging to the Primacy of Armagh. These decayed documents were in many places so defaced, and the references to places and persons so obscure, that the labour of deciphering them was only equalled by the labour of unravelling their meaning. I have now the satisfaction of having deposited among the Archives of Armagh some of the most beautiful specimens of penmanship and accurate reproduction of ancient manuscripts to be found in Europe. The interesting lecture also which you delivered here on the 'Book of Armagh' has only excited my desire to learn more on a subject which you are so well able to illustrate. And I must say that it appears to me that a stigma attaches to the literature of our country, on account of our having neglected to bring forth to view in a complete form the missionary labours of the Irish Church on the Continent in the middle ages.

"It is a department of Ecclesiastical History deeply interesting not only to us but to those nations that benefited by the labour of Irish Bishops and ministers in former times. I am not aware of any work that gives a connected view of this portion of our history and of that of Switzerland, France, and Germany.

"If you should succeed in obtaining the Professorship you will, I hope, bear in mind this hint which I have ventured to throw out. The subject is one that would not be unworthy of a course of lectures in a College which was once adorned by the learning of Ussher. And I know of no one so well qualified to explore this mine and to bring its treasures to light. To do this successfully would require a thorough knowledge of Irish literature and Irish antiquities, as well as of mediæval learning throughout Europe. And besides this, it would need such a habit of patient research as every one who is acquainted with you must give you the credit of possessing in an eminent degree.

"I remain,

"Yours faithfully,

"JOHN G. ARMAGH."

The gratification which Reeves received from the Primate's letter is thus communicated to Mr. Irwin:—

“BALLYMENNA, 4th March, 1857.

“MY DEAR MR. IRWIN,

“I have received from His Grace a letter touching my project, the beauty and value of which are alike beyond description. It has gone up to Dr. Todd, who was perfectly astonished at its length and spirit, while its tone deeply affected him. He thinks that it will *settle* the cathedra as far as the Board is concerned. I am rather anxious about this appointment, as a furtherance of my studies in Irish Church history.

“I have mentioned to Dr. Todd my intention to read a Paper at the next meeting of the British Association on the vestiges of the Irish over the Continent. This will be the opening of an elaborate and detailed examination of that extraordinary tide of religion (*ut illo tempore*) which rolled eastward from this little spot, and sprinkled over the east of Europe and its mid-regions such a deposit of salt in full savour that to this day its seasoning remains fresh, at least in the memory of the recipients. Alas! in the eleventh century, and thenceforward, ‘the salt had lost its savour.’

“I wish I had time to tell you all the curious things which daily turn up concerning the Irish of olden time. So true what was said in modern times, ‘Pat is never at home but when he is abroad!’ I hope to have a tract containing a paper I read at the Academy on one of these erratic foundations soon in print, upon which I shall be happy to send you a copy.

“My ‘Columba’ is in the binder’s hands and will be *publici juris* in a week or so.

“Yours faithfully,

“WILLIAM REEVES.”

Reeves' mind was full of the project of illustrating the labours of early Irish missionaries on the Continent. It was probably suggested by him to the Primate, for a year previously he had communicated to Dr. Todd his scheme of a map of Europe, marking the Irish monastic foundations, as will appear from the following letter:—

“TRINITY COLLEGE, 20th December, 1856.

“MY DEAR REEVES,

“Thanks for your criticisms, which were most useful to me, and are not a whit too severe.

“Your two projected papers for the British Association are excellent.

“I am particularly pleased with the idea of a map of Europe, with the Scotie foundations, which would show how much the civilization of the world owes to the despised ecclesiastics of Ireland. It would be a most interesting and valuable contribution to history, and might be illustrated by the remains of Scotie writings, now actually preserved *in loco* on the Continent. I hope you will be able to finish this. The townland index will also be a most valuable and interesting document, but its interest will be more local than the other. . . .

“Faithfully yours,

“J. H. TODD.”

Among the many advantages of patriotic and liberal studies, such as those that Reeves pursued, not the least desirable is, that they afford a neutral ground on which Irishmen of all creeds and shades of political opinion may meet on a common platform. Reeves found this in his own experience. He was an earnest and devoted clergyman : a man who held strong and definite views, which he never disguised or hesitated to express. Yet he had the good-will, in many instances the warm friendship, of opponents, and the sincere esteem of those from whom he differed both in

politics and creed. Letters from the Roman Catholic prelate, Bishop Denvir, and from Dr. O'Donovan and Mr. Eugene Curry, evince the affectionate regard which they entertained for Reeves ; nor was he less highly esteemed by his Non-conformist neighbours. Dr. Scott Porter, Professor of Theology to the Non-subscribing Presbyterians, gave his testimony to the "flourishing condition" of the Church at Ballymena, and the zeal and efficiency of its Incumbent, who never permitted his researches "to interfere with the studies and labours proper to his profession as a parish clergyman. He stands in the very highest rank. There is no man whose reputation stands higher among persons of all shades of opinion."

Although Dr. Reeves failed in his candidature for the Chair of Ecclesiastical History in his own College, honours of various kinds were not wanting to console him. He was elected on the Council, and made Vice-President of the Royal Irish Academy. He had been made an Hon. Member of the Zurich Society of Antiquaries ; and the light he had thrown on early Scottish history was recognised by the Hon. Membership of the Society of Antiquaries, Scotland, and later by the Hon. Degree of LL.D. from the University of Edinburgh.

In presenting Dr. Reeves, Professor Swinton said :—"I present to your Lordship, as one whom the Senatus Academicus has deemed worthy of being admitted to the Honorary Degree of Doctor of Laws, William Reeves, Bachelor of Medicine, and Doctor of Divinity in Trinity College, Dublin. A Member of the Royal Irish Academy, combining with the duties of his sacred calling an eminent love for Archæological Science, he has for many years dedicated extensive and varied learning, sound critical discrimination, and admirable industry, to the illustration of the civil and ecclesiastical antiquities of his own country. But his latest and greatest work, his 'Annals of St. Columba and Iona,' has connected the early Christian history of the kindred countries, and thus secured for its Irish author the lasting gratitude of Scotchmen."

His friend Dr. Stuart wrote to him from Edinburgh, announcing the honour conferred on him by the Antiquarian Society :—

“EDINBURGH, 1st December, 1857.

“MY DEAR FRIEND,

“The Society of Antiquaries of Scotland yesterday did itself the honour of electing you one of its honorary members—a number limited to twenty-five. And if it could have conferred a higher honour on the editor of ‘St. Adamnan’s Life of Columba,’ he well deserved it.

“Ever yours affectionately,

“JOHN STUART.”

Such recognition cannot but be sweet to a deserving recipient. Yet, so far as the esteem and love of intimate friends surpasses in value and in the power of giving pleasure the admiration of a wider circle, so far must a letter, such as that which came to Dr. Reeves from a neighbour and parishioner, have touched and gratified the Pastor.

Mr. Casement’s letter ran as follows :—

“BALLYMENA, 16th May, 1857.

“MY DEAR FRIEND AND PASTOR,

“Ever since I have heard of your large subscription of £220 towards the building of the new church at Ballymena (out of your small income from the parish), I thought the congregation should have considered it a debt due by them to you, and I had resolved to have consulted some of the parishioners on the subject, and tried to have it made up and refunded you, but upon consideration I thought I might not succeed, and I mean to make it a personal debt due you by myself, and hope in the course of four years to repay you it by half-yearly instalments; and now to make a beginning, I beg to enclose you £25, and hope in the month of November next to hand you £30 more.

“I am sorry to hear that your school is not doing as well as



usual, now that you are at more expense, having commenced sending your children to school. I hope you will kindly accept the enclosed, as a small tribute of regard from

“Your ever attached friend,

“FRANCIS CASEMENT.”

It is a happy lot to possess through life the power of making and retaining friends. It has been truly said that such gifts “transcend the worth of fame, as fame the worth of gold”; and these gifts eminently belonged to William Reeves. Himself a faithful friend, generous, warm-hearted, true, and constant, he deserved and won the hearts of others. In his early struggles he hospitably shared his frugal fare, and when Librarian at Armagh was so “given to hospitality” that he was familiarly spoken of as “Gaius mine host, and of the whole church.” Preserving “the dignity of man”—a dignity free from self-assertion, yet conspicuous in his bearing—whether as curate, rector, dean, or bishop, he could, without compromise of it, fulfil the injunction “mind not high things, but condescend to men of low estate.” Nothing in his career is more characteristic than his own fidelity to friendship. In all his voluminous correspondence there is no trace of unkind speaking: in all his *bon mots* and jests—for many a jest had he—there was not one word that could wound. The faithfulness of his nature, the kindness of his heart, the tolerance of his character, expressed themselves in his social intercourse. Such qualities inspire trust and esteem, even in opponents, while in the intimate relations of friendship they win true and stable affection.

For some years previous to the death of Mrs. Reeves, Dr. John O'Donovan had been a frequent guest at Ballymena, and a correspondent of Dr. Reeves. This eminent Irish scholar was engaged in the translation of the “Annals of the Four Masters.” Of its five large volumes, one is entirely devoted to the Index of names and localities. To aid O'Donovan in this laborious work, his friend placed at his service 60,000 references, which Reeves

had compiled for his own use. "I have completed my Index to the first part of the 'Four Masters,'" he writes to O'Donovan, "and have arranged all my *locorum* slips. I little knew when I began what a task I have undertaken, but having begun, I was not to be shaken in my purpose. I find, however, great profit in the possession of such a key to knowledge, and I expect great assistance from it in perfecting my 'Ecclesiastical Taxation of Ireland' for the Archæological Society."

And again Reeves writes:—

"I hope you received my box with the Index and the slips, and that both, or either of them, will be of some service to you. The 'Index Locorum' I have found very useful as a book of reference, and serves, *inter alia*, as the basis of a Monasticon and History. Allow me to wish you a happy year, and all the felicity, credit, and advantage which the labours of the last three have so justly earned.

"Your immortal Annals astonish me; they overpower me! Hitherto I imagined that your topographical knowledge was extensive, but now I am amazed, and I wonder where and how you formed an acquaintance which ranges through sea and land, and refuses to allow the name of stranger to hill or dale, lake or plain, city or desert, river or forest. Noble Ordnance Survey! here are some of thy fruits. The study of your Annals has, so far, been a great recreation to me. I intend to send a notice of the book to the 'Ecclesiastical Journal,' so that my brother clergy may hear of what has been done to redeem them and their countrymen from ignorance about their country."

Nothing could be more cordial than the proffered hospitality, so often given and accepted:—

"My dear friend," wrote the Incumbent of Kilconriola, in 1850, "you owe me a visit, and I must have it; I have a spare bed in a Prophet's chamber. You may name the day, but it must be soon.

"Yours faithfully,

"WILLIAM REEVES."

And on a later occasion :—

“I have a *bonâ fide* bedroom for you now, and it has been slept in of late, and it will be put in readiness for you to-morrow morning. Come hither, come hither, come hither! Here shall you see no enemy but whiskey and roast mutton! You shall have all you want in the way of time, retirement, and books. No excuse will be taken by yours while I am

“WILLIAM REEVES.”

Their earlier letters were friendly and cheerful, largely occupied with the various topics which engrossed their thoughts. Thus they are too technical and learned to cite at length. When O'Donovan seemed depressed in mind, and spoke of leaving the country, Reeves consoled and strengthened him, and exhorted him to persevere in the pursuits he was engaged on, and not to lose hope or courage:—

“Don't allow your low spirits to prevail with you to the detriment of your energy,” he wrote, convinced that his friend would be better in Ireland than elsewhere; and if absent would soon wish to return to his native land. “You would pack up the little which remained, collect a few specimens, and return to the land of *tuber redivivus* with a heart full of longing associations, a head full of sober plans, and a soul thirsting to drink deep at the fountain which years of drought had dried up, and the only piece of solid enjoyment you would discover in the whole procedure would be the reunion of John O'Donovan and Fatherland.

“‘*Virtus laudatur et alget,*’ no doubt, and in no company more than the Hibernious Republic of Letters. Still I cannot help thinking that there are some men who *must* be rewarded, and find the repose which their talents and zeal have earned, and among these few yourself. Nature decrees it, and the Providence which controls Nature ratifies it. Be of good cheer, my friend; better days are in store.

“These thoughts are evil, they are ungrateful; they are

indices of insubordination to the Lord of Hosts. I am glad that you are, despite of all depressions, pursuing your course with the 'Annals.' You are on a much pleasanter track than in the published part, and I dare say more congenial to your taste. I shall feel very happy indeed to aid you any way I can with time, labour, or thought; and any commands you may send me I will execute to the best of my ability. . . . I think you are right to have your proof-sheets well scanned, and I will feel great pleasure in starting any *errata* which may escape another's eye."

At a later date Reeves, who rarely spoke of himself and his own feelings, alludes touchingly to the loss of his wife:—

"My dear friend, you knew me when I was Reeves *totus et integer*; now I am no man! I am the wreck of a once happy member of society. You had the honour to be in the company of her who made me anything that I am of good; you saw her in all her earthly glory of virtue, kindness, and loveliness, the true nobility; and now these qualities are matter of our social history. Perhaps you judge that I have sustained a loss, and a great one; but you cannot tell how many and how varied are the rays of light which this covering of the human veil has for ever shut out from my eyes. I am now sole parent of nine children, ranging in age from 17 years to 6 months. . . .

"I hope your good wife is better. May God preserve her to her husband and children is the prayer of one who now knows what the term 'wife' means."

When inviting his friend to his house, Reeves adds:—

"My poor house is not as smiling as once it was, but my heart is the same, and my daughter's has grown larger, so that we may be able to give you some pleasant days.

"I am about at last to fall to work and learn Irish in right earnest. I can no longer endure my own ignorance, especially as I feel that if once I broke the ice I should be able to do something

in the way of augmenting the knowledge of our ancestral tongue. If I had but a month of *bonâ fide* study at your elbow, how I would dash on ; but here banished, and downcast, and distracted by various cares, my course is very uphill. If our Ruler only knew how ardently I long for a right earnest stretch in the race, I am sure he would extend his princely compassion to me in giving me a free course. Would that I had a literary Curragh instead of the rugged jungle which now besets my path.

“I have no doubt, however, that the study of Irish will very much increase ; every highway and bypath of literature has been so travelled over that soon the human mind will have nothing to work at ; and as Irish is a soil which is not only rich but neglected, you will see it well worked yet. Linguists who neglect it or consider its attainment of secondary importance are blockheads. I wish to goodness you were working at a dictionary. This we want most amazingly. I suspect that many obsolete words not accessible to a mere student with a dictionary are cognate with the classical languages.

“I am diligently noting down in the margin of my Irish Dictionary all affinities which I can trace with Latin, Greek, and English ; and I see enough to convince me that a large proportion of Irish is of Christian origin. I love the Irish studies, and will stick to them through thick and thin.

“Oh ! is it not a scandal to England to have her professors of Sanscrit, and her students rummaging the Himalayas, while there is not one to cast a longing look on Ireland, and fetch the most curious language of Europe out of its literary seclusion ?

“I find our great grammarians of the day, backed by the lexicographers, straining every nerve to twist a Sanscrit analogy into shape, and all the while ignorant of a ready-made solution in Irish before their very eyes. Do you know of any published work upon the affinities of Celtic and the classical languages ?

“What an interesting sale that of the Stowe MSS. will be ! They will go one by one. There is an Irish missal there, of which O’Conor gives some drawings in vol. ii. of ‘*Rer. Hib. SS.*,’



and an account in the Stowe Catalogue. To procure that MS. I would live on stirabout as many months as there are pages in the book. . . .

"The Irish have always been a strange people, literary proficient in 700, religious vagrants in 800, and filling the then Europe with admiration at their learning and piety."

The following extracts quoted from letters addressed to O'Donovan will show how true and loyal a friend was William Reeves :—

"Write at once and tell me the *day* and *hour* on which the election is to take place, and if I be able to put one leg before the other I will, *Deo duce et vita comite*, be at my post.

"I feel it a duty to back the friend of old Erin, and were the Doctor a stranger to me I would support him on principle; but when he is my most respected and valued friend, is it not a pleasure to be able to record a vote in his favour?

"I congratulate you most heartily on your continental honours. Long may you live to enjoy them, and reap more; and when you are called upon to surrender them, may you have a glorious and immortal exchange.

"I am working very hard at a review of your 'Annals' which is intended for the 'Irish Ecclesiastical Journal.' I want to tell my brother parsons what is going on, and what treats they lose as long they forget the history of poor Erin. I have written as much as can appear in a number of the Journal, and I have not yet arrived at the 'Four Masters,' nor is your name as yet mentioned save in the title of the article. But when it does come I won't let you down quietly, *i.e.* I won't damn you with faint praise. The system of noticing *incuriae* in a critique, unless it be to slay a presumptuous author, I detest.

"My plan is, whenever I am able to detect a slip, to communicate it to the author for his use, not abuse."

As an instance that his practice was as good as his theory, the

following communication from Reeves to O'Donovan is here abridged:—

“BALLYMENA, 24th November, 1857.

“MY DEAR FRIEND,

“The ‘*Registrum Clonense*’ is the most valuable contribution ever made to Graves’s Journal. *Ergo*, be very particular in giving it every advantage. I don’t think you have done your best with it. Therefore, take my advice and elaborate it more. It is unique in its way. . . .

“I am ready to give you any help in the matter, and I retain the latter half of proof to go over it. I sat up last night till *two*, searching and thinking and scribbling. . . .

“Now mind you elaborate this article more. Once for all, *exhaust* it, and leave posterity not a jot or tittle to alter or augment.

“I enclose the first verse of a hymn on St. Aedh Mac Bric, which I have had sent to me from the Continent as a specimen. I hope to obtain the whole poem, which is stated to be in a MS. of the eighth century. Oh! that I had the ability to roam over the Continent and pick up the multitudes of precious scraps which lurk in the various depositaries there. Should I succeed in getting this curious poem entire, you shall hear more from me.”

It was never the good fortune of Dr. Reeves to travel on the Continent. But of late years the work he longed to do has been undertaken, and still occupies the leisure of an eminent Irishman and accomplished philologist, Dr. Whitley Stokes. It may be interesting to note the progress of an intimacy which, doubtless, had its share in contributing to this result. In 1857 Reeves writes to O'Donovan:—

“MY DEAR FRIEND,

“I return you Stokes’s note. It is very interesting. He is no doubt a remarkably promising young man. I shall be very happy to make his acquaintance. . . .

“By all means let me have a visit from Mr. Stokes, whose presence will serve to me as a literary whet in a very dull atmosphere.”

And after they became personally known to one another Reeves writes:—

“Whenever you see Dr. Stokes tell him I deem him happy, thrice happy, in being father of such a son as his.”

And adds to his correspondent:—

“The development of the young lawyer is wonderful. Stokes astonishes me!”

The elder and younger Irish scholar soon became friends. During the ensuing thirty years they corresponded, their chief subject being Irish Glosses in Continental MSS. “As you love Ireland and Celtica,” wrote Whitley Stokes in 1858, “if Mr. Way is still at Milan, write to him, and tell him to photograph the first page of the great Irish commentary on the Psalms in the Ambrosian Library. Zeuss has tried to copy it, but not one line is correct. This is a matter of great importance. Will Mr. Way go to Turin? If so, there are two leaves in the Royal Library there, brought from Bobbio. These must be had, photographed if possible. . . But, dear sir, I hope *you* won’t edit this MS. We want you for Ireland. If you only knew how I and the Celtic students in Germany hunger and thirst for your *Felire Engusa*, you would give it to us with all its precious glosses and curious notes. But *Lib. Armach.* must of course be the first thing. And with this I trust you are advancing steadily.”

Many years later Dr. Whitley Stokes, then engaged in editing the “Tripartite Life of St. Patrick,” in a letter to Bishop Reeves, observes:—

“You will see that I quote your books copiously. In fact without them I could not have made it. . . . I am so bound to you by old friendship and grateful discipleship, that I would do, or leave undone, at your desire, anything reasonably practicable.”

Amidst all this literary labour and friendly correspondence, a great change was impending. Promotion was about to come to Reeves from an unexpected quarter. In September, 1857, Dr. Todd wrote to inform him that the living of Lusk, within easy access of Dublin, was his, if he cared to accept it:—

“TRINITY COLLEGE, 22nd September, 1857.

“MY DEAR REEVES,

“I have just received a notice from the Ecclesiastical Commissioners that the Vicarage of Lusk, vacant by the death of Mr. Potterton, is in my presentation, as Treasurer of St. Patrick’s. If it is worth your acceptance, it is yours; the valuation in round numbers is £170 a-year; but whether that includes the value of the house and glebe I do not at present know. There is, however, I am told, a good house, and a new church, built not very long ago by the Ecclesiastical Commissioners, and, I presume, in the style of architecture peculiar to them. Lusk is classical ground for Irish antiquities, and is only twenty minutes distant from Dublin by the Drogheda Railway. So far it would suit you well; but I wish the 7 were in the third instead of the second place from the units.

“Ever most truly yours,

“J. H. TODD.”

Dr. Todd subsequently wrote:—

“My little dream, therefore, at which I confess I pleased myself with the idea of becoming your *patron*, must be dissipated to the winds, and I must look out for some less worthy subject on whom to inflict my *jus patronatus*. I have applicants enough, but there is not one amongst them whom I can ‘promote’ with the same satisfaction I could you, if the thing were worth your accepting.

“Ever affectionately yours,

“J. H. TODD.”

Reeves, however, influenced by the interests of his children, and the nearer proximity of libraries, &c., did not decline the offer of his friend. Before parting from Ballymena, he received a loving gift and an address; for there, as well as elsewhere, he had won the hearts of his people.

Address of the Parishioners of the Parish of Kilconriola, Co. Antrim, to Rev. William Reeves, D.D., on his appointment to the Vicarage of Lusk, Co. Dublin :—

“REV. AND DEAR SIR,

“We desire, on the eve of your departure from amongst us, to be permitted to record the kindly feelings with which, amidst our regrets, we view your removal from the scene of your protracted, useful, and honourable labours.

“Since you first ministered in this Parish, seventeen years have brought many changes; but amidst the vicissitudes, whether pleasurable or painful, which have occurred, you have been prompt to remind us faithfully that joy and grief proceed alike out of the Almighty's hand; and you have yourself afforded an affecting instance how we ought to receive the Divine dispensation, by the un murmuring submission with which you bore the trial, exceeding sore, which befell you in the bereavement of one most dear to you, who was so lamented by all who knew how lovely was her life, and how precious was her example. . . . And now before bidding you heartily farewell, let us not omit to assure you with what hopefulness we anticipate the future career of those dear ones of your household to whom this air and soil are native. May their course be prosperous through time unto eternity.

“For yourself, our tried friend, we commend you with earnest prayers for your welfare, spiritual and eternal, now and henceforth, to the discharge of similar duties in a new sphere, in the trust that you may receive the chiefest reward of your labours in this life, in the Christian walk and conversation of your parishioners.”



Reply of the Rev. William Reeves :—

“ BALLYMENNA, 27th May, 1858.

“ MY BELOVED FRIENDS,

“ The changes of time which sometimes administer to pleasure are as often productive of pain in severing those domestic or social ties which so largely contribute to our earthly happiness.

“ It has been the will of Providence, as you feelingly observe, to subject me to the severest bereavement that man is heir to ; and now, in compliance with what I trust I am not mistaken in considering a call of duty, for those children’s sake of whom you have spoken, I am about to bid you farewell, and, in another field of employment, seek a new home and new associations.

“ During my residence among you I have been called to witness many a scene of sorrow, and there is scarcely one of my late parishioners of whom I may not record some event calculated to bring home to him the solemn lesson of the instability of all things human. You have felt and mourned in your trials, and that you have learned to weep with them that weep, I have found to my comfort in the hour of my distress. You have been kind and tender-hearted—you have been generous to an extent which is without parallel in my knowledge, and the noble testimony of your regard, following so closely upon another act of munificence, and now accompanying your Address, proves that your friendship, when the season for consolation is past, can still devise an expression of sympathy suited to the day and the occasion.

“ But I feel that although I am to leave your neighbourhood, I shall never wholly leave yourselves ; the best and happiest of my days have been spent among you, and, therefore, go where I may, you shall be ever present with me in the fond region of memory.

“ I shall, I trust, occasionally, enjoy the happiness of revisiting you, and of renewing those personal attachments which I feel towards you—sentiments created alike by gratitude, and the pleasurable review of the blessings which I enjoyed while Incumbent of Kilconriola and an inhabitant of Ballymena.”

When taking leave of him, Reeves's intimate friend, Lord Waveney (then Mr. Adair) expressed the hope, which proved prophetic, that the Incumbent of Kilconriola would return to his people in Connor as their Diocesan. Nearly thirty years later William Reeves did return Lord Bishop of Down, Connor, and Dromore. In 1857 Mr. Adair thus bade adieu to his pastor and friend :—

“FLIXTON HALL, near BUNGAY, 5th December.

“DEAR SIR,

“Though in common with the rest of your parishioners, I feel regret at losing you from Ballymena, I must congratulate you on your recent appointment to a more valuable cure, which proves that your parochial exertions have attracted notice in a higher quarter; and now that you are mounting the ladder, I hope you will reach its topmost round, and some day return as our Diocesan.

“Whether in Meath, Antrim, or elsewhere, I shall always be delighted to hear of your welfare, and if the release from the drudgery of teaching leaves you at liberty in any way to illustrate the ancient records of your country, I hope in whatever form your work may be submitted to the public, whether by subscription or otherwise, that you will give me early notice of your intention. I must close this brief letter, with the double sensation of regret and satisfaction; and, with every wish for your future welfare,

“Believe me to remain, dear sir,

“Yours most sincerely,

“SHAFTO ADAIR.”

## CHAPTER IV.

LUSK, ARMAGH, AND TYNAN.

(1857-1886.)

DR. REEVES was installed Vicar of Lusk on the 30th of December, 1857. His good repute secured for him a cordial reception in his new sphere of duty. Archbishop Whately's chaplain wrote to this effect:—

DR. WEST to MR. ROWAN.

“13th January, 1858.

“Dr. Reeves' good name had already gone before him to secure him a favourable reception in this diocese, so that your warm introduction was only adding wealth to the wealthy. Your former letter when he was thinking of the Professorship in Trinity College had given me an opportunity of mentioning him with honour to the Archbishop, so that it was really a gratification to His Grace when he found he was getting such an acquisition to the body of his clergy.”

Professor Craik sent his friend a note of *quasi* congratulation:—

“HOLYWOOD, BELFAST, 4th December, 1857.

“MY DEAR REEVES,

Am I to congratulate you on anything at all worthy of you, or at least not altogether insignificant, in this preferment which I see the newspapers announce? I hope it is at least the beginning of good—the first move towards the height where you ought to be,

where I have been in the habit of saying on every opportunity that presented itself, it was a national loss and a national shame that you were not. Nor in truth have I ever met with anyone who disputed the reasonableness of what I thus urged. But still nothing was done. . . .

“Ever yours,

“GEORGE L. CRAIK.”

In accordance with his usual custom Dr. Reeves began at once to collect materials for a history of the parish. His extensive collections are extant, but remain still in MS. Probably the cost of publishing deterred the author. Erudite antiquarian books appeal to a limited public only. It is amazing how many works Reeves gave to the world in spite of difficulties of this kind, when we consider how straitened was his income, and how numerous must have been the claims of his large family. A letter to a correspondent, written in 1858, illustrates his position:—

“I return you your papers with thanks. The case is very simple, and Lusk might easily be made to share in the beneficial process intended to augment Donagh-Imlagh.

“If you succeed in getting such an act as will undo the two knots which the Council Chamber tied in these two cases, you will be a great benefactor to two parsons.

“In the Appendix you say that the Precentor’s Endowment, £407 10s. 10d. arising out of Lusk ‘is now *enjoyed* by the Vicar of Lusk.’ It may be so *de jure*, but certainly not *de facto*, and to a man with nine mouths to fill besides his own, a *de jure* income is anything but as satisfactory as a *de facto* one.

“I shall be going to Marsh’s Library on Monday next, and I purpose to give you a call, to copy the deed 1721, and anything else you may have for me.

“Yours faithfully,

“WILLIAM REEVES.”

During his residence at Lusk, Dr. Reeves' family circle was diminished by the marriage of his two eldest daughters; Mary, the younger of the two, when only 17, became the wife of Charles Richardson, of Springfield, Lurgan; and Emma, the eldest of the sisters, at the age of 20, married Charles Douglas Waddell, afterwards Colonel in the Royal Artillery. Both are now living, but have lost their husbands. Mrs. Waddell is the mother of four children, and Mrs. Richardson of five.

The publication of his "Life of Columba" increased the number of Reeves' friends and correspondents in Scotland. Of one of these he gives an interesting account:—

"It is well known that most of the west coast of Scotland was peopled from Ireland in the early part of the sixth century. And the colonists naturally took with them their native associations, and long maintained a close relation with the mother country. One result was that the founders of Christianity in that territory were Irishmen, and their names are borne by the churches which they founded. In 1857 I had a letter from a Scotch advocate, a zealous investigator of his national antiquities, in which he says:— 'Perhaps you will permit me to ask a question which I have heard a good deal agitated while on a visit in the Moidart part of Invernessshire some weeks ago—which of the St. Finans that appear among the Roman Catholic saints gives his name to Glenfinnan in that part of the country? There is a beautiful islet in Loch Sheil running from Glenfinnan almost to the Western Ocean called after the same saint, Ellanfinnan, on which are the ruins of an ancient church and a churchyard, where the inhabitants on both sides of the loch and of both faiths still bury their dead. There is also a stone called St. Finan's chair, on which tradition says the holy man sat down and admired the beautiful island on getting the first sight of it, as he came over the Ardnamurchan Hills from Iona. I have looked in vain into the books here.' To this I replied that, as we had several Finans in the Irish calendar, he must endeavour to find out the day on which he was commemorated, and then I might succeed in determining the saint in question.



After some months I received a second letter, stating that after the most diligent local search, he had just succeeded in learning this much, that a tradition existed in the place that the saint's festival was either the day after or the day before St. Patrick's Day, that is, either the 16th or 18th of March. Thus guided I turned to our calendar, and there, sure enough, I found at March 16th, 'St. Finan the leper of Sord and Clonmore.' Meanwhile I had removed from Ballymena to Lusk, and having early made the acquaintance of the neighbouring saints, I was able to inform my Scotch correspondent that I lived within four miles of the principal church of this saint, whose memory reached to the confines of Argyle and Inverness."

That delightful poet, the Principal of the United College of St. Andrews, and Professor of Poetry in the University of Oxford, the late John Campbell Shairp, wrote about this time to Dr. Reeves:—

"THE UNIVERSITY, 8th December.

"DEAR SIR,

"Though personally unknown to you I take the liberty of addressing you on a subject in which I feel great interest and much need information, which no one is so well able to give as yourself. That subject is the early Church history of Scotland. Last year I had occasion to get together all I could find about our three earliest saints, Ninian, Kentigern, and Columba. With regard to the last, I, of course, used your most valuable edition of 'Adamnan,' and I would now offer you my best thanks for all the help I found therein.

"Having written pretty full notices of the lives of these three saints, I have it before me, if spared, to continue our Church history down to the time of the full establishment of the Saxon Romanized clergy in Scotland under David I.

"But I find the whole period of nearly four centuries from the death of Columba to the time of Queen Margaret (Malcolm

Ceanmore's Queen) almost an entire blank, except the notices of Iona till its destruction by the Norsemen. The 'Culdees' I find hopelessly obscure; all I can find about them is contained in controversies between Episcopalians and Presbyterians, a few scattered and doubtful facts, which each party tears to pieces for polemical ends.

"There is a note in your edition of 'Adamnan' which speaks of 'Culdees' as the most abused word in Scottish Church history; and, if I remember aright, there is in that note some promise of future light to be thrown on it.

"We much need it.

"Meanwhile, is it asking too much if I request you to tell me where I shall find anything reliable about these same Culdees, and about the whole of that dark period from the death of Columba till the introduction of Roman clergy under St. Margaret? I am sorry to say that I cannot read Gaelic, so that any light to be gathered from such source is not for me. But if you could direct me to any old Latin chronicles or modern English books which would be helpful, I will feel myself under a great obligation to you.

"When next you visit Scotland I hope you will let me know, and pay me a visit here. Here there are many objects of interest for the antiquary.

"Hoping you will forgive me for intruding on you thus,

"I remain yours truly,

"J. C. SHAIRP."

In May, 1860, Sir James Simpson, on behalf of the University of Edinburgh, wrote to Reeves to ask could he come to Scotland if offered an Honorary Degree:—"If you will kindly accept of the honour as some slight appreciation on our part here of your great Celtic and Archæological learning, and will inform me by return of post, the matter will be arranged at our Senators' meeting, when, I doubt not, the whole Senatus will give a hearty and unanimous concurrence."

A few days later his friend Cosmo Innis wrote as follows :—

“NEW CLUB, EDINBURGH, 14th May, 1860.

“MY DEAR REEVES,

“Your LL.D. is voted, not only *nem. dis.*, but with general acclamation. I hope you can come to receive it. We have a law that these degrees must be given *coram*, and this will be a great solemnity, the first installation of a Chancellor of our University. . . . Do come, if possible, for our sake, and a little for yours.

“Faithfully yours,

“C. INNIS.”

Other honours about this time proved how wide-spread was Dr. Reeves's reputation, and how highly he was esteemed. The Royal Archæological Institute of Great Britain and Ireland proposed and unanimously elected him an Honorary and Corresponding Member of the Institute. He had previously received from the Royal Irish Academy the Cunningham Gold Medal, and was elected in 1861 their Secretary. The Literary Club of Dublin made him an Honorary Member. But still more gratifying and important to Reeves's interests was the offer from the Primate, Lord J. G. Beresford, of the Librarianship at Armagh :—

“ARMAGH, 19th December, 1861.

“MY DEAR DR. REEVES,

“The situation of Librarian of Armagh Library is just vacant by the promotion of the Rev. Mr. Hogan to the Rectory of Magherafelt. It would give me great pleasure if you would allow me to appoint you to that office, should you think it worth your acceptance. The salary is £200, and there is a piece of land belonging to the Librarian which is let for £30, and there is a good House. If you feel equal to the chanting of the Service in the Cathedral, the situation of a Vicar-Choral is also at your acceptance, which is worth £100 a-year. It would be a great

satisfaction to me to have in such a post as the Library, a person so eminently qualified as you are to fill it with credit. And the leisure which would thus be afforded you to pursue your studies, and to complete your literary undertakings, might, perhaps, weigh with you to accept a situation which, I regret to say, has not an endowment belonging to it equal to your just expectations in the Church which you have served so long, and with such distinguished learning.

“I remain yours faithfully,

“JOHN G. ARMAGH.”

Dr. Reeves at once applied to his Diocesan, the Archbishop of Dublin, for permission to appoint a Curate at Lusk, and become non-resident there, though undertaking to preach on Sundays. Dr. Whately acceded to this request, and his chaplain, on returning the Primate's letter, wrote as follows:—

“PALACE, DUBLIN, 26th December, 1861.

“MY DEAR DR. REEVES,

“I forgot, when you were here on Tuesday, to return you the Primate's letter, which is a document worth your preserving, for, though he says no more than will be readily accorded to you by all who know you, there is a peculiar value in its being set down in black and white by the hand of one so revered as our good old Primate.

“Believe me

“Very sincerely yours,

“J. WEST.”

Nor was this the only instance of the Primate's appreciation of Dr. Reeves. That princely Prelate sent him £500, which Reeves lodged in Bank, and shortly before his death handed it over, with the accumulated interest, to the Royal Irish Academy, to be applied to the purpose for which it was so munificently given.

“ARMAGH, 11th January, 1860.

“MY DEAR DR. REEVES,

“If you see no objection, I should thank you for an acknowledgment of the within cheque for five hundred pounds, to aid you in the expense of putting out the Book of Armagh.

“Yours faithfully,

“JOHN G. ARMAGH.”

The cheerful temperament and kindly humour of Dr. Reeves, and the excellent terms on which he stood with neighbours and friends of different persuasions, are evidenced by many anecdotes which some among them have communicated :—

While still in Lusk Dr. Reeves won the affections of a handsome little black skye-terrier called Carlo, the property of Father Costigan, the Parish Priest. So much did the dog become attached to the Vicar that it followed him to the Vicarage, where it insisted always on returning, although frequently brought back to its owner.

About this time Dr. Reeves was offered and accepted the keepership of the Library at Armagh, and shortly before leaving Lusk he happened to meet the Parish Priest, to whom he said :—  
“Father Costigan, I think Carlo has had the bad taste to change his religion.” “I am sorry for that,” said the Priest, “but as you have been the means of converting him, you had better take him with you to Armagh.”

The gift was accepted, and Carlo lived for many years afterwards at Armagh and Tynan, and proved to be a most sagacious specimen of the canine tribe.

The Rev. Canon O’Hanlon, Parish Priest of Irishtown, writing of Dr. Reeves, dwells on his agreeable, genial spirit, and ready wit, and adds :—

“I dearly loved him in life, and found him always to be the same agreeable and obliging man, whether as the Perpetual Curate of Kilconriola, or as the Bishop of Down, Connor, and Dromore.



“When I was about to visit Brussels, in 1863, I desired a note of introduction from Dr. Reeves to his Bollandist correspondent, the learned Father Victor de Buck, S.J. It procured me a very warm and hospitable reception; nor could Father de Buck cease, during the few days of my stay in that city, from learning every particular I could give regarding a man he justly deemed to be unrivalled in a knowledge of Irish ecclesiastical history. I told Dr. Reeves before starting that I was asked to prepare a life of St. Dymphna, an Irish saint, and that I found it necessary to visit Gheel in Belgium for the purpose, while the Vicar-General of Dublin diocese, Very Rev. Dr. Yore, had engaged not only to defray the expenses of printing it, but also had offered to bear all the charges of my visit, which I declined with thanks. With one of his usual pleasant sallies of wit, Dr. Reeves immediately replied: ‘I am truly glad to hear you are about to write that life, and it is quite evident that the Irish Virgin and Martyr Dymphna is a saint of yore.’

“The first time I had an introduction to Rt. Rev. Dr. Reeves, was from John O’Donovan, LL.D., the great Celtic scholar, about the year 1854 or 1855. Both were invited to an evening tea, on some occasion when the former came from the North to attend a meeting of the Royal Irish Academy. I was indeed greatly delighted to have heard both learned men discuss many subjects relating to Irish history and antiquities; and I well recollect Dr. Reeves stated his first tastes were directed to such pursuits owing to the publication and reading of the ‘Irish Penny Journals’ when he was a mere youth, and of these he became an enthusiastic admirer.”

The following letters to his former Curate—the Rev. James Armstrong, who had sent Dr. Reeves a fine salmon which had fallen to his rod, and, on another occasion, a cordial invitation to the then Dean of Armagh and Rector of Tynan to visit him—as Mr. Armstrong observes, “speak for themselves of that charming childlike playfulness of character which so endeared Dr. Reeves to us all.” The salmon is the speaker:—

"DINNER TABLE, PARLOUR, TYNAN, 25th June, 1868.

"SIR,

"I have lost my unity, but my parts say that on their passage down the red lane they heard the proprietors say in the most solemn and satisfied manner that they never ate more glorious food, no, not even at Limerick, Ballyshannon, or the falls of Baile-easa-dara.

"So far the evidence is *viva voce*; the documentary proof is, if possible, more cogent, namely, a joint of beef at the same table, at the same moment, and before the same performers, and yet the cover was never lifted, nor did the voice of curiosity once ask 'Who goes there?' so tranquil, so contented were the six of all Tynan with the standing orders of A 1.

"Your once bouncing playmate, but now

"Disintegrated minister of enjoyment,

"SALMONEUS.

"P.S.—I was very cold during my entire journey, and even for twelve hours after my arrival, when all of a sudden I was transported from ice to fire, being informed in the transit that I was going to pot. But dear knows where I am now.

"P.S. No. 2.—I forgot to mention that I was so great a favourite at table, the board of green cloth have ordered me to be brought up for further examination to-morrow, observing that there was such weight in what I brought forward, they could not possibly dismiss me till after an adjourned investigation, when the matter would be finally referred for digestion."

Some years later, when Dr. Reeves was Dean of Armagh, he received an invitation to stay with Mr. Armstrong. This he had to decline for the following reasons:—

"MY DEAR ARMSTRONG,

"You are a very good fellow, and I am longing to get a loop-hole from my engagements here that I may escape for a few days and have a spree.

“How do I stand now? No curate here, and any day I can run away obliged to go in to the Cathedral and other calls there. Reeves the Dean says to Reeves the Rector, ‘My good fellow, you must not neglect your more dignified duties because you are better paid at the Rectory’; and then again, Reeves the Rural Dean saith to Reeves the Dean, ‘Very rev. brother, I am entitled to some attention, though I be but a field Dean, and the more so because I get no pay at all, and am very moderate in the amount of attention I require.’ Then there is Reeves, the Primate’s Commissary, and says to the other three, ‘Boys, you may settle your disputes as you like, but remember you must make no engagements that will prevent me from doing the Primate in the absence of the reality, which won’t last much longer, as he will be back next month, bringing with him the Primate of all England, who of course must, while he remains, receive the homage of all underlings.’ Thus you see the official jealousies of all these Reeves’s prevent any member of the firm from taking his own way. However, there is not one of them that will not gladly take a loose leg on Macgilligan Strand, the moment even the back door is unbolted. Tell me where I can find a curate half as good as yourself.

“Yours affectionately,

“WM. REEVES.”

This kindness and playfulness specially characterises Reeves’s correspondence with his friend O’Donovan. In urging the Irish scholar to repeat at Ballymena a lecture delivered in Belfast, Reeves thus addresses him:—

“MY WELL-BELOVED FRIEND,

“We have here a Literary Society composed of all classes, your humble servant Vice-President. We have a charming lecture-room, a most enthusiastic attendance, and everything to gratify a lecturer, while his services are duly appreciated. Now, what I have in mind is that you give us that lecture on surnames here, in your most jocose style and weightiest brogue.

"We have had all sorts of literary wares brought before the people, but we have not had an Irishman—a genuine, real, unadulterated Milesian. If you will consent to take away our reproach, I cannot tell you how much you will gratify me, and many more. You will be introduced as my friend, and the honour of Ireland; and if you don't get such applause as will warm the cockles of your heart, I will look upon it as an indication of some wonderful change.

"Yours faithfully,

"WM. REEVES."

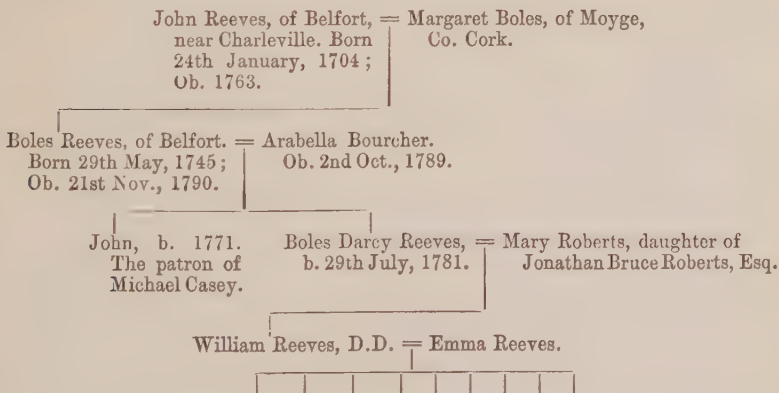
"THE VICARAGE, LUSK, 21st April, 1859.

"MY WORTHY FRIEND,

"*Inveni portum, fors et conjectura valet.*

"In the parish of *Ballyscaddan* (written *Ballyscadane* in Lewis' Top. Dict.) is the townland *Ryves Castle* of 390 acres. It belongs, according to Lewis, to the Ryan family. Barony of Coshlea, and diocese of Emly.

"Now, like a benefactor, apply for me to your excellent namesake for the whole Ryves' pedigree, and its junior branchings, for from one of these, I, William Reeves, do proceed. Here is my genealogy as I have ascertained it:—



"Now, the newly discovered pedigree ends with William of Bealascaddane, *circ.* 1734.

"Mine begins with John who flourished about that date, so that if he be found in the document, he will turn up collaterally with *William*.

"I now put my family into your hands, and if you enable me to trace out my descent to the old Attorney-General, I'll certainly acknowledge you to be the Prince of Herald's, to whom Ulster King himself must bow down in humble subjection.

"Adieu for the present,

"Yours faithfully,

"WM. REEVES.

"I hope you are up to your eyes in work. Future generations will have to live on your labours; in fact your brains are to be the food for all national archæologists for two centuries to come; then will arise, when the Irish language is all but defunct, and preserved vernacularly only in Tory, some great philologist, will wind up the whole machinery of Irish records and immortalize the literature of the Gael."

"BALLYMENA, 18th March, 1857.

"MY DEAR FRIEND,

"So you have admitted me among you of the inner house of the Academy, and the worthy President has drawn me near the throne.

"Success and long life to you all. You will find me, if my life and health be spared, a zealous worker, and an Irishman to the backbone. No roughshod riding down of Irish subjects will I stand, when occasion offers for a voice or vote in the true cause . . .

"Your already obliged and faithful friend,

"WILLIAM REEVES."

The tenderness of Dr. Reeves's nature was as marked as his joyousness. His power of sympathy in sorrow was great. He thus writes to O'Donovan on the death of their common friend, Mr. Getty:—



"8th December, 1857.

"MY DEAR FRIEND,

"One name, and that a highly honoured one, has, within these few days, been subtracted from our list of common friends. You and I have many *common tastes* and *common notions*; and we agreed in nothing more than in admiring and respecting Edmund Getty. We shall see him no more! that innocent playful spirit, which afforded us both so many occasions of enjoyment, has passed away from us, and his once noble frame now reposes in the churchyard. Edmund Getty being away, Belfast will not henceforth be to you what it once was; but thank God, there is a *Town of the Ford*, a City not made with hands, where we may yet meet after we have waded thro' the dismal stream which winds thro' the Glen of Death.

"Your friend,

"WILLIAM REEVES."

Again, when Eugene Curry lost his wife:—

"I was very sorry indeed to hear of the affliction which has befallen poor Mr. Curry. I can truly sympathize with him as one who has dipped into the same profundity of sorrow, and who is destined to take the consequences of the plunge to the grave. Pray remember me to him, and say that the intelligence of his sad bereavement affected me very much."

At the time of Mr. Curry's death, Dr. Todd expressed to Reeves his anxiety for the future of Irish scholarship.

"TRINITY COLLEGE, Monday.

"MY DEAR REEVES,

"I am once more in my old haunts, well and hearty, and able for any amount of work; but alas! how many blanks have been made amongst my friends since I left. Curry's death I regard as even a greater public loss than our dear old Primate, whose life could not in the nature of things have been much prolonged. I felt also most acutely the death of my excellent and warm-hearted

friend Dr. Wall; but Curry's place cannot be supplied, and I fear his loss will severely check all Irish learning. We must not, however, give up, although there are no longer giants in the land; we pigmies must do what we can—a little is better than nothing—and perhaps, the best thing we can do is to endeavour to educate some young and energetic men to take the place of those whom Providence has seen fit to remove.

“Ever yours,

“J. H. TODD.”

Dr. Todd, as will appear in the following correspondence, had induced his friend to undertake the completion of Dr. Elrington's edition of Archbishop Ussher's Works, and to make a complete index to all the volumes.

“TRINITY COLLEGE, 1st April, 1850.

“MY DEAR REEVES,

“The Board have put upon me to finish poor Elrington's edition of Ussher's Works, and I have represented to them the necessity of having proper indexes made for them.

“Will you undertake to do this? . . . Will you turn this in your mind, and say what you would consider a fair remuneration for the labour of compiling these indexes. I think the trouble would be less to you than to anybody else, and in the index we could have an opportunity of correcting several mistakes, particularly in regard to Irish names, &c.

“The index might indeed be made an interesting work in itself, and very useful to the student of Irish Church History. . . .

“Ever yours,

“J. H. TODD.”

“MY DEAR REEVES,

“The Board have agreed to give you £50 for your trouble in indexing Ussher, and I have no doubt they will give you the books you mention.

“Ever yours,

“J. H. TODD.”

Long after the completion of the task, Dr. MacDonnell, the then Provost of Trinity College, Dublin, wrote in January, 1864, a curt and ungracious note to Dr. Reeves. He must have felt himself sternly corrected on receiving the dignified and temperate reply made by Reeves.

“ PROVOST’S HOUSE, 12th January, 1864.

“ DEAR DR. REEVES,

“ I have heard so often of the completion and publication of Ussher’s Works, that I must defer answering your letter as to the Book of Armagh, until I have received the unpublished volumes of the Ussher.

“ Yours ever truly,

“ RICHARD MACDONNELL.”

“ THE LIBRARY, ARMAGH, 15th January, 1864.

“ DEAR MR. PROVOST,

“ Were I as sure of any desired good as the Board of Trinity College are of the performance of my undertaking in regard to Archbishop Ussher’s Works, my lot would indeed be enviable, inasmuch as my work is done, and well done, and has been so for some months.

“ The 14th volume, which Dr. Elrington left unfinished, was completed two years ago, and the indexes to all the Works were brought to an end some months since.

“ These constitute the task which I undertook to perform, and to no one can it be such a happiness as to myself that the engagement is fulfilled.

“ I have even done more, *amoris causa*, for I compiled and put through the press a summary of the Life, and an index thereto, as a desirable and almost necessary adjunct to the first volume, which was issued as a separate publication.

“And now that I am *rude donatus*, allow me respectfully to say that that rod should not be one of correction, for I have worked faithfully, diligently, and to the best of my ability; and if the execution has been slow in progress, it should be taken into account what were the difficulties and what the amount of labour. The former consisted in my being obliged to come a long way from home to make the transcripts in the College Library, and in doing so to deal with the most intractable manuscript I ever encountered. The latter lay chiefly in the indexes, and will best appear on an inspection of the results.

“Surely, when the task and the remuneration are compared, it will be found that *Alma Mater* has had no wayward nor undutiful son in

“Your obedient servant,

“WILLIAM REEVES.”

The Board of Trinity College, Dublin, a few months later, made the *amende honorable* by voting £120 for Reeves’s “valuable services”:—

“39, TRINITY COLLEGE, 5th November, 1864.

“DEAR SIR,

“I am desired by the Board to say that they have voted £120 as a remuneration for your valuable services in editing Ussher’s Works.

“I have also much pleasure in expressing to you the perfect satisfaction of the Board at the very able manner in which the work appears to them to have been completed.

“I am, dear sir, yours very faithfully,

“JOHN TOLEKEN.

“REV. DR. REEVES, Armagh.”

In 1864, Dr. Reeves published his learned tract, “The Culdees of the British Islands,” which was cordially welcomed by his Antiquarian friends. Dr. Joseph Robertson wrote a letter of thanks:—

"12th December, 1864.

"MY DEAR FRIEND,

"Let me come 'under the hand.' *Culpa, mea culpa, mea magna culpa, mea maxima culpa.* I am the most graceless of men. I have not yet thanked you for the 'Martyrology of Donegal,' with its interesting notices of Alba, when, behold, another and still more welcome gift—the long and anxiously looked for 'Memoir of the Culdees.'

"It reached me at the busiest time of my busy year. But I have already read it, read every word of it, read a good deal of it twice over. And what do I think of it? Nothing more than that it is an every-way worthy companion of your 'Adamnan's Life of Columba'; and that with all competent scholars it will do for the Culdees what Dr. Petrie's essay in the same Transactions has done for the Round Towers. I cannot say more, full of admiration and delight and gratitude as I am.

"... And now for fresh fields and pastures new. What of the Book of Armagh? Can I be enrolled among its subscribers? And when may we hope to see it? I ask these questions with a double interest—the interest common to all antiquaries, and the interest peculiar to one who has half undertaken to edit the Book of Deir, relying on the help of his brother of Erin...

"Ever affectionately yours,

"JOSEPH ROBERTSON."

Professor Craik bore his testimony to the work and its candid tone:—

"BELFAST, 11th January, 1865.

"MY DEAR REEVES,

"I have had a great treat this afternoon in turning over the leaves of your dissertation on the Culdees, which I was fortunate enough to find in our College Library, when I chanced to look in after lecture. It is quite admirable, as what of your doing is



not? Nothing is wanting, and there is nothing superfluous. And the spirit in which the investigation is conducted is worthy of the learning.

“GEO. L. CRAIK.”

Dr. Reeves speaks of Robertson, as well as of his own Culdee Paper, in the following letter to Edwin, Earl of Dunraven :—

“THE LIBRARY, ARMAGH, 13th August, 1862.

“MY LORD,

“I am afraid that circumstances beyond my control will prevent me from attending the Welsh meeting at Truro, much as I would desire to join my brother labourers in so desirable a field. I had a letter from Mr. Longueville some time since, giving me a kind invitation, and my friend Graves, of Kilkenny, expressed great desire that Irishmen of the good school should muster well there. . . . I would be rejoiced to hear that such men as Dr. Todd and Dean Graves were to be there, and above all, if dear old Petrie could be induced or had strength to make his appearance on the occasion. . .

“As to my Culdee Paper, I have to report that it is ordered for the Press, but not yet put into type. The moment it is printed, your Lordship shall have a copy.

“I am glad you met Joseph Robertson. He is an excellent man, and in exactly the right place. There is a noble knot of men in Edinburgh, consisting of Cosmo Innes, Joseph Robertson, John Stuart, William Skene, Professor Simpson, and Thomas Muir. I don’t know where they could be matched.

“I remain

“Your Lordship’s faithful humble servant,

“WM. REEVES.”

In the summer of 1866, the Earl of Dunraven was about to undertake a tour in Ireland in furtherance of the great work he then contemplated, his “Notes on Irish Architecture.” He had

asked several of his friends to join him, and in especial, counted on the co-operation of Dr. Reeves. He felt the disappointment keenly, when Reeves was unable to be of the party, having been appointed to the living of Tynan, in addition to his other duties. The Earl's letter shows how much he valued the co-operation of Dr. Reeves.

“DUNRAVEN, 28th August, 1866.

“MY DEAR DR. REEVES,

“It is with the greatest disappointment I read your letter.

“One can gather from it but one inference, and that a sad one, that you have, for the present at all events, put aside all archæological studies and researches, a result truly deplorable. I cannot tell you how I feel about it. What can be the fatality which hangs over Ireland, that everything which is calculated to be good and useful there, is sure to come to an untimely end? Who could have thought, when we were rejoicing at your having got this living, that we were to suffer such a loss?

“Alas! alas! Your not coming to Inishmurray is most strange to me. Surely, you are not so occupied that you cannot make an excursion of three or four days! You have an excellent curate. I never heard of a clergyman who could not take a few days' rest and holidays. Dear Dr. Reeves, do alter this decision and come that far with us. But what are you doing that obliges you to give up all your papers and pursuits? Talk of Graves and others! Your giving up archæology is not only far more serious, but appears to me less justifiable and unavoidable from your position. As to Petrie's papers, and my own work, without your co-operation all is useless. I wish I had never embarked in it. I never calculated for a moment on your deserting us; even now I can hardly realise anything so lamentable. I shall be at 20, Ely-place on Sunday morning (n.v.), and hope to find a letter from you, my dear friend, to give me more real comfort. Had yours arrived a fortnight ago, I should neither have arranged

with the photographer, nor indeed undertaken the work, even upon any terms, but I am in for it now.

“ Believe me yours sincerely,

“ DUNRAVEN.

“ P.S.—It is useless my entering into anything about inscriptions, for I see by your letter you seem to forget that you could date several inscriptions and crosses by a little work and trouble ; but I don’t want to bore you, so adieu.”

The Earl of Dunraven took a photographer with him through Ireland, and obtained successful sun-pictures of Round Towers, Churches, Forts, &c., thus collecting materials for the meditated work which he was not destined to complete. When he found his earthly life about to end, he left his collections in the hands of his friend Miss Stokes, who completed and published the two magnificent volumes which bear Lord Dunraven’s name, and evince his love for Ireland. He died at Malvern only two hours after he had dictated a letter on the subject of his book :—“ Alas for human friendships, I suppose we are not destined to meet again here. I feel very happy in resigning myself to the will of God, as He surely will arrange what is best for me.” On that very day, Reeves, writing to Miss Stokes, expressed his regret at hearing of Lord Dunraven’s hopeless condition, and promised his aid in the completion of the book :—“ I shall be always ready and willing to sit at the footstool of Queen Margaret ”—for so he playfully called his friend ; nor did he, however pressed for time, swerve from his allegiance. While the “ Notes on Irish Architecture ” were passing through the Press, Reeves was constantly correcting and verifying. The following letter may serve as a sample :—

“ THE LIBRARY, ARMAGH, 11th January, 1875.

“ MY DEAR MISS STOKES,

“ Yesterday I wrote to Graves, who may be expected to be thoroughly versed in the topography of his county, asking him

about Clonamery, as also Kilamery and Rossamery, as having kindred etymology. I told him I was doing so in the Queen's Service! At present I am entirely at fault as to Clonamery; but we must try to get something together for you. I received your note to-day at Tynan, and I hope that my two consignments are now in your hands. I pray you be not very wrathfully displeased at my blunt and occasionally savage remarks in the proofs. I worked manfully at them, and gave them the cream of some days. The vagueness or absence of references occasionally consumed a good deal of time, but I heartily wish the work to be well done. Had it come in smaller instalments I might have been more minute, but the mass was very heavy.

"When I went out to Tynan on Saturday, I found my daughter had written to you, so that I had nothing more to say. She asked me to-day were not you the cleverest woman I know in the world? My answer was I knew of no one who had so many and such accomplishments, or who had the head, heart, or hand to an equal degree for the literary service of dear Erin.

"Yours faithfully,

"WM. REEVES."

In the perusal of Dr. Reeves' correspondence from first to last, nothing is more striking than the amount of aid which he gave both in time and labour, with ready alacrity, to fellow-workers. He stimulated them, suggested suitable subjects, and generously placed his own MS. stores at their service. In a recent letter to his son, Major Reeves, the Earl of Belmore bears frank testimony on this point:—

"CASTLE COOLE, ENNISKILLEN, 14th November, 1892.

"DEAR MAJOR REEVES,

"Replying to your letter of yesterday, I enclose a bundle of letters from the late Bishop of Down, dated in 1880 and 1881, when Dean of Armagh.

“The Dean was good enough to give me a great deal of assistance with respect to two books which I published in 1881 and 1887, viz. ‘The history of the Two Manors of Coole and Finagh,’ and ‘Parliamentary Memoirs of Tyrone.’ It was owing to him that I conceived the idea of compiling the first book. As regards the second, nine memoirs mentioned on page 117, in a footnote, were practically written by him, and only very slightly edited by myself. In fact I sent his MS. as copy to the printers. He also subsequently compiled for me a pedigree of the Balfour family in Fermanagh . . .”

“In my ‘Two Manors’ are several documents which he translated for me, with his observations. He once said to me with reference to the Parliamentary memoirs, that none were interesting after the seventeenth century.

“Faithfully yours,

“BELMORE.”

Writing to Lord Belmore in September 30th, 1880, Dr. Reeves, then Dean of Armagh, says:—

“Some years ago I took in hand the identification of the names in the map of this barony in the Co. of Armagh; and though in the process I found many names disguised or twisted, there was not one which I did not succeed in most thoroughly reducing to its present shape.”

And again to Lord Belmore in December, 1880:—

“I am also rejoiced to know that you intend to utilize your record stores in the *manor* that you propose.”

In the same letter:—

“I have held on to Drumgrughas like a bulldog.”

“3rd January, 1881.

“I am sure you will find the compilation which you propose most interesting and companionable. And if I can help you in any



small way, I shall be happy. . . . It is very remarkable that that magnificent investigator, Dr. O'Donovan, should have run into the frequent error of identifying your Cuil, the Coole proper, with the Cul-na-noirer, now the barony of Coole."

Lord Gosford, at an earlier date, acknowledges his obligations:—

"21st January, 1863.

"DEAR DR. REEVES,

"I cannot allow a post to go without my thanks for the invaluable Paper I have just received, for although you term it a pleasant forenoon work, I am none the less bound to remember that the work was undertaken on my account, and I assure you I value it exceedingly. Your notion of compiling a history of this county may, I trust, be some day or other realised. If even you shrink from a long elaborate performance, pray let us have something similar to that which you have now sent me. How many blunders will be rectified! and how much information obtained! . .

"Again thanking you for your valuable information,

"I remain, very truly yours,

"GOSFORD."

The following correspondence with his friend Canon Twigg, Vicar of Swords, not only illustrates Reeves' readiness to help, but also his humour. It gives, in addition, his views on that much disputed topic, the Irish Round Towers:—

"ARMAGH, August, 1878.

"By all means make what use you like of my old lecture, and I wish for your sake that it was ten times as good.

"The very oldest churches in the diocese of Dublin are, (1) Lusk, (2) Swords, (3) Clondalkin, which all have Round Towers.

"I think, as a rule, the mortar of the Round Towers was most carefully prepared, and eventually, extremely hard. I found it so

in Lusk tower, in any little openings that were made in the wall, as, for instance, in the setting of the joints for the floors.

“The towers owed their stability partly to the materials and partly to their cylindrical form. No structure in masonry will stand so long, or resist the effects of time so successfully as a great tube of this kind.

“Two large chasms in the Lusk tower I caused to be most carefully built in, and brought into immediate and substantial incorporation with the denuded parts. Owing to one of these, a slight lean to the N.E. had ages ago taken place in the tower. As to the cap on the top, I meditated erecting a stone cap, which, taking the diameter of the orifice of the round tower as base, ought to be an equilateral triangle in its perpendicular section. But this would have weighed, if built of hewn stone, about twenty tons, and I was afraid to perch such a cap at the height of over ninety feet upon a slender pillar which was already out of the perpendicular. Neither did I think it proper to build or make any cap of the same proportions of any light material as frame-work, covered with lead or any other material in imitation of a *bonâ fide* cap such as it once had, but which I dared not replace. So I made a covering, merely as a protection from the weather, as flat and as light as possible. I constructed it like an umbrella, with as slight a slope as possible consistent with dryness, and this frame was covered over with substantial sheet lead, the circumference being carefully flashed; and when all was done, I put, with my own hand, the last coat of paint upon it, and that surface which is now to be seen proclaims my exalted performance. I should mention that, when I took the restoration in hands, the tower was perfectly open at the top like the end of a great funnel, and there was not within any object to break the surface, or impede the view from the bottom to the top. . . . Slender as Lusk tower is, I have calculated that on an emergency, in case of sudden attack, sixty people could be stowed away in it, allowing ten to each floor. And it is curious that the first time a Round Tower is mentioned in Irish annals, *i.e.* at 948, which was in the case of the cloich-tech

(bell-house) of Slane, it is said to have been burnt by the Danes 'with its full of people in it'; showing that in case of invasion the poor people of the monastery fled into it, as they did from Abimelech at Thebez, and were dealt with by the Danes just as the Thebezians were about to be by Abimelech.

"Success attend you.

"Yours faithfully,

"W<sup>M</sup>. REEVES."

"TYNAN, 29th October, 1885.

"MY DEAR *Twigg*,

"I kiss the *rod*, and cry, '*Peccavi*.' . . . I will do all I can to aid you in your '*Ciaran cum Clonmacnois Researches*,' and I do hope you will not only deliver, but print, your lecture.

"Faithfully yours,

"W. R."

This refers to the following letter from Canon Twigg :—

"SWORDS VICARAGE, CO. DUBLIN,

"10th October, 1885.

"MY DEAR DEAN,

"Following the example of my predecessor, St. Columba, I made an expedition to Clonmacnois about ten days ago, and was very much interested by the old place. The ruins and old stones are more looked after and cared for than in most places, and the parish clergyman, Mr. Crotty, has occasional services in the old parish church, which was one of the seven Clonmacnois churches, but has been repaired and fitted up in a very unartistic manner. I think it is a good thing to keep possession in this way of the old site, and I offered to go and preach for him some time next summer. I think it would do good to give the people of the church some more information than they possess about so interesting a place, and I have been meditating making out a lecture on the subject. I have read what Lanigan says, and the note in

your 'Adamnanus,' a book which strikes me not only with admiration, but, I may say, amazement, whenever I take it up. I do not know any classical author edited with such thorough carefulness and wide knowledge. As you have been so often good to me in matters of the kind, I have thought you might tell me of some sources of information on the subject of Ciaran and Clonmacnois which I could consult. The subject seems a very large one. I see the 'Annals of Clonmacnois' mentioned, but know nothing of them. If any books occur to you that you think would help me, I will be obliged if you will tell me of them. Any legends or stories I would be glad to get. Excuse my bothering you . . .

"Believe me, ever yours very sincerely,

"T. TWIGG."

Canon Twigg at a later period thus expressed his admiration of Bishop Reeves's scholarship :—

"I look upon it as cause of much lawful pride that our Church, instead of neglecting the past history of Ireland, has produced clergymen and laymen who are the highest living authorities upon it. I often look at Bishop Reeves's books with admiration and astonishment at the accuracy and breadth of knowledge which they display."

Canon Twigg is entitled to feel "lawful pride," not only in his friend's labours, but also in his own, and of those who, like him, have had at heart the reputation of the country. Ireland owes the debt of honourable recognition to all her children who have

" . . . toiled to make our story stand,  
As from Time's reverent, runic hand  
It came, undeck'd  
By fancies false, erect, alone,  
The monumental Arctic stone  
Of ages wreck'd."

The following extracts from Dr. Reeves's communications with the erudite Rector of Mallow, the Rev. Thomas Olden, illustrate

his sympathy with learned pursuits, and friendliness to fellow-workers:—

“TYNAN, 4th March, 1875.

“MY DEAR MR. OLDEN,

“Have you any ecclesiastical curiosities in your parish or neighbourhood? Whenever you have a spare hour, or a weary spirit, fill up the one and cheer the other by a bit of antiquarian work, which has wonderfully restorative power. . . .

“Faithfully yours,

“WILLIAM REEVES.”

And again:—

“The Bishop of Oxon, when weary, finds recreation in reading proof sheets; and there is another who participates in the propensity, and will be happy to seek sport in your final preserves, encouraged by sheet lightning.”

“TYNAN, October, 1885.

“MY DEAR MR. OLDEN,

“I think that the Board of Trinity College, if the remainder of Ussher’s works are of sufficient number to admit of occasional donations to the *alumni* of T.C.D. who are successfully treading in Ussher’s steps, might, with considerable advantage to Hibernian Theological learning, make a grant to you of a set of his works. What you have already written and printed gives full proof of your industry and ability in Irish literature, and I have no doubt that, living far away as you do from public libraries, the possession of Ussher’s works, as books of reference on your own shelves, would very much further your laudable studies, and enhance the value of their fruits to the public. All Ussher’s writings are profitable to a theologian; but a large proportion of them are indispensable to the student who makes Irish Ecclesiastical History



and Antiquities his specialty; and therefore it is that in your case, such a gift as I mention would be considerate, encouraging, and judicious. If anything I say can be of use to you in the matter, I do earnestly plead in your behalf, as for a very worthy recipient of a literary favour.

“ Believe me

“ Yours faithfully,

“ WILLIAM REEVES.”

“ *December, 1890.*

“ I published a pamphlet of 54 pp. in 1871, on ‘The Book of Common Prayer, according to the use of the Church of Ireland.’ . . . I enclose a small thing I wrote on the subject of Form of Consecration in Ireland. It is reprinted from an article in vol. iii., No. 8 (January, 1877) of the ‘Irish Church Society Journal.’ . . . For Synods and Convocations, I refer you to my paper in the ‘Journal of the Church Congress in Dublin,’ p. 248. It is the fullest on the subject that I know of. . . . I hope your contributions to the ‘Dictionary of National Biography’ are numerous, and likely to be more so.

“ Yours faithfully,

“ WM. DOWN AND CONNOR.”

“ CONWAY HOUSE, 2nd November, 1889.

“ All right. As Olden-Barneveldt has been proposed and seconded, I further propose for acceptance ‘The History of the Church of Ireland in Olden Time.’

“ WM. DOWN AND CONNOR.”

Dr. Reeves was ever ready to aid and advance the labours of fellow-workers, and to place at their disposal in the most liberal spirit his own accumulated and peculiar stores of knowledge.

Such "scholarly generosity" is recognized by Dr. Norman Moore in the following letter :—

"THE WARDEN'S HOUSE, ST. BARTHOLOMEW'S HOSPITAL, E. C.

"12th August, 1885.

"DEAR DR. REEVES,

"I return to you with my warmest thanks the enclosed notes on the life of Burdy, which your scholarly generosity allowed me to use for my Life of Burdy in the 'Dictionary of National Biography.' The Life is in print, but the volume containing it will not appear till this time next year.

"I am glad to think that there is a probability that you will edit the life of Skelton with a full account of Burdy. Your 'Columba' gives the best picture of the early religious life of the West, and a Life of Burdy and edition of Skelton from you would, I am sure, give as true a delineation of the religious life of later days, preserving after an interval of more than a thousand years many of the noblest features of the piety of the early time. . . .

"I remain, dear Dr. Reeves,

"Yours sincerely,

"NORMAN MOORE."

An amusing letter from the present Provost of T.C.D. illustrates Dr. Salmon's quaint humour, and his appreciation of his correspondent's accuracy and literary skill :—

"81, WELLINGTON-ROAD, DUBLIN,

"26th March, 1877.

"MY DEAR DEAN,

"In the new volume of 'Smith's Dictionary,' under the name *Caimin*, there is mention of a parish Inishealtra, 'at present a parish partly in Co. Cork, partly in Co. Galway, including some small islands in Lough Derg.' Though I thought this an odd ecclesiastical arrangement, I had not the temerity to question the accuracy of the writer, Bishop Forbes' literary executor. But the Bishop

of Killaloe presumptuously suggests that Mr. Greenwood may not be quite so familiar with Irish as with Scotch geography. Can you tell me how the matter really stands?

"I think it a thousand pities you didn't do the Irish saints, who, as at present represented in the Dictionary, are as uninteresting a set of people as I ever encountered.

"If *you* set down a parish as containing a piece in every county of Ireland, I should not hesitate to believe it.

"I remain very sincerely yours,

"GEORGE SALMON."

Dr. Reeves received in 1864 an honour he highly prized—he was elected an Honorary Fellow of the College of Physicians. It was a testimony to his early successes as a student of medicine, and of these he was proud. From boyhood he had been diligent; he had achieved greatness, and now greatness was to be thrust upon him. He was offered, and refused, the Church of St. James of Leith. His friend, Dr. Todd, ever watchful for his interests, inquired of him whether he would accept, if it were offered to him, the important office about to be created, and become head of the Irish Record Office. Reeves refused, from conscientious motives, this—a purely secular office—both in Ireland and Scotland. His letter to Dr. Todd is as follows. It was written from Tynan in 1866:—

"MY DEAR FRIEND,

"The last time we met, or nearly so, you wrote to Lord Naas my renunciation of the directorship of our Irish Record Depository. Curious to say, I have this day done the same as regards the kindred office in Scotland.

"Joseph Robertson, the late accomplished keeper, was rather suddenly called away by death; and on hearing of the vacancy which was occasioned, I wrote to the patron, the Lord Advocate, on behalf of John Stuart, urging his appointment. I received a gracious answer, with the following appendage:—'May I add

that I regret that the temptations we can hold out are insufficient to tempt my most learned correspondent to transfer himself from Tynan to our Northern metropolis. The Lord Clerk Register and myself, on the vacancy occurring, were agreed that, if you could have been induced to come among us, the offer would have been made. Am I to deal with that as an impossibility? ”

Reeves had vacated the living of Lusk in November, 1865, on being presented with the Rectory of Tynan by the Primate. His loss was regretted by the Archbishop of Dublin, who wrote him the following letter :—

“ MY DEAR DR. REEVES,

“ I can assure you that I am very sorry to hear that you are about to leave the Diocese, as I felt it an honour to number you among my clergy. I trust that, wherever placed, your work may be blest of God. And that when in Dublin you may sometimes find your way to the Palace.

“ Believe me,

“ My dear Dr. Reeves,

“ Very faithfully yours,

“ R. C. DUBLIN.”

As Tynan was not far from Armagh, Reeves, who was also appointed Rural Dean, was enabled to hold with it his post of Librarian. The duties of this position were delightful to him ; he loved the books, and to catalogue them was his greatest enjoyment. In the catalogue made by him the then Primate, Marcus Gervais Beresford, inscribed these words :—“ *Catalogus Librorum impresorum qui in Bibliotheca Publica civitatis Armachanæ adservantur. Ardmachæ MDCCCLXVII. Curâ et diligentia viri eruditissimi Gulielmi Reeves, s. t. p., Bibliothecarii, elaboratus et suæ ipsius manu perscriptus. Marcus G. Ardmachan.*”

The Rev. Dr. Naylor in the interesting articles which appeared soon after the death of Bishop Reeves, in *The Church of England Pulpit*, quotes the following from a dignitary of the diocese of Armagh, whose modesty leads to the request that it shall appear as from a nameless neighbour:—

“The twenty-one years’ ministry of our loved and valued Dean at Tynan was in keeping with the rest of his calm, systematic, studious, yet cheerful life—marked by the most singular conscientiousness and minute accuracy of work, but with little of that excitement which attracts public attention. . . .

“Librarian at Armagh, when appointed to the rectory of Tynan, he continued and completed his amazingly minute and full catalogue of the books in the library, and of their important contents; but while so engaged, and preparing works which have given him a European fame, he also found time to master the history, both ecclesiastical and civil, of his own parish, and committed this to paper in his own exquisite handwriting. With a mind thus stored with local information, and full of interest in all that concerned his charge—the ancient tenures of the parish, the signification of the townland names, the history of its antiquarian remains, the records of its former owners, the circumstances of its settlement in later times, and the manner in which the property came into the possession of its present occupants and owners, he was enabled to approach his parishioners more in the guise of an old familiar friend than that of a stranger, and he soon obtained a firm hold on their affections, learned to call old and young by their Christian names, entered with interest into all their concerns, and did not cease to follow their careers even when they migrated to neighbouring parishes or distant lands. Most regular and attentive to the visitation of the sick, he made it also his practice to visit every household before the festivals of Easter and Christmas, and at other times it gave him pleasure to make his visit coincide (as his tenacious memory and accuracy of record enabled him to do) with the anniversary of some interesting family occurrence—a wedding, birth, or funeral;



and so he was enabled to express his sympathy with the family joys and sorrows. Father, as well as Pastor of his flock, he became at length so deeply attached to them that it was with difficulty he could be persuaded to leave them when the unanimous voice of the diocese called him to the episcopate. He felt the parting so keenly that for a considerable time he could not trust himself to return; and when at length he ventured to spend a few days in the parish, not very long before he was called to his reward, he visited every family, and leaving his hospitable quarters early one morning walked to a neighbouring parsonage for breakfast, and then called on such of his former parishioners as had made their homes in that neighbourhood. . . .

“A true and sincere Churchman of the older type, he loved her formularies, and held the Book of Common Prayer in the highest reverence, was a great authority on its history, and opposed every attempt to alter it. But, while most earnest in his devotion to the Church, he was far too large-hearted, and of too genial a nature, to allow his strong convictions to narrow his sympathies or restrain his friendly intercourse with others, and he had many sincere admirers and friends amongst those who differed widely with him in such matters.”

In 1869, Dr. Reeves was a candidate for the office of Librarian of Trinity College, then vacant. Sir T. Duffus Hardy wrote strongly in his favour:—

“30th October, 1869.

“MY DEAR REEVES,

“Though greatly pressed with official work, I cannot let a post pass without dropping you a line to say that I most heartily pray for your success. I sincerely believe that there is not a man in the three kingdoms so deserving the office, and so certain to add lustre to it, as yourself.

“When the Master of the Rolls (who does not return to town until Monday) mentions the subject of your application to him, you may depend upon my saying everything that I can

conscientiously in favour of a friend I so much admire and respect.

“Wishing you again the fullest and most complete success,

“Believe me to be

“Yours very sincerely,

“T. DUFFUS HARDY.”

Reeves was not the successful candidate. His non-success was much regretted by the Provost, Dr. Lloyd :—

“6th December, 1869.

“DEAR DR. REEVES,

“I was truly sorry, for the sake of the University, that our discussions relating to the library ended as they have done.

“Your eminent qualifications for such a charge, and your genuine love for the duties which it would involve, would (I am persuaded) have raised the character of that noble collection, and made its treasures better known.

“But I have long since learned that we cannot have things always as they ought to be. It takes a long time to show men the right way ; and then, perhaps, the opportunity is gone.

“I am, dear Dr. Reeves,

“Very faithfully yours,

“H. LLOYD.”

Dr. Forbes, Bishop of Brechin, who congratulated him on his appointment to Tynan in 1868, lamented, in 1869, the result of the University election :—

“DUNDEE, 4th November, 1868.

“MY DEAR DR. REEVES,

“Your letter of this morning does indeed give me joy. It is honourable to the Primate, just to yourself, and a benefit to the Church of Ireland. May our good Lord give you a long enjoyment of your well-earned honour.

"I trust that you will not give up the Library. Scandalous as were the pluralities of the last century, the present dislike to them is inordinate and foolish, especially where there is no double cure of souls. . .

"My health is much better; nevertheless I think of going to Italy for the cold months, if the cholera do not prevent or detain me. If it comes here, I must at all risks be on the spot.

"Yours affectionately,

"ALEXANDER BRECHIN."

The Bishop of Brechin wrote in 1869 :—

"MY DEAREST FRIEND,

"I am truly disappointed about your candidature for Todd's place. Much as the souls at Tynan must be edified by you, I should like to see you located in the University, which is your proper place."

The Very Rev. the Dean of Connor, whose recent death is a great loss to the Church of Ireland, has recorded some incidents of his intercourse with Dr. Reeves previous to, and during, his Episcopate. Dr. Murray was about to leave Armagh, where Reeves was then Librarian, to enter on the same sphere of duty at Ballymena, which had been Reeves's in bygone years.

"When I was leaving Dublin for the parish of Ballymena," Dr. Murray writes, "I visited my old quarters in Armagh, and saw Dr. Reeves in the Library; it was a matter of interest to each of us, that I was going to a place where he had been so long, and with which he had so many associations at once dear and sad. Speaking of his old parishioners, he said :—'You will find so-and-so, and so-and-so, and so-and-so: there have been many changes since I left, but these are there still, and you will find them good people.'

“He also told me some anecdotes, in his own racy way, which illustrated the views and feelings of a certain portion of the population in the neighbourhood where I was about to settle. One of them will be sufficient to recall, and it will bear repeating ; it is certainly an instance of what may be termed, the ruling passion strong in drink. Saturday was, and is, the principal market-day in Ballymena ; and on a certain Saturday evening a farmer, who had been in to the market, was returning home, having in the course of the day taken a great deal more than was good for him. As he was making his devious way, and passing along a road leading through a bog, undefended on either side, he made a false step and tumbled into a ditch, called, in the vernacular, a ‘shough.’ Unable to help himself, he lay more or less quietly in the mud and water until some one passed by, and, as it chanced, the passer-by was a Roman Catholic. This good Samaritan, at great trouble to himself, and possibly not without damage to his clothes, raised his fallen neighbour from his unpleasant position, and set him on his feet, propping him up against the embankment formed by the ascent from the bottom of the ditch to the road ; but when the conviction slowly came over the mind of the tipsy man that succour had been rendered to him by a ‘Papish,’ a look of ineffable disgust spread over his face, and he grumbled out, ‘I couldn’t be behoulden to you ; put me back into the shough !’ This man certainly went the full length of his principle, whatever we may think of it, or of him.

“When I was settled in Ballymena I found many and deep traces of his work, though in the interval of his leaving and my coming there were two incumbents—the Rev. Daniel Mooney, and the Rev. Edward Maguire, now Dean of Down. The memory of Dr. Reeves was enshrined in the hearts of a large circle of those who loved him, and with some, that memory was associated with his sorrow ; for, as Ballymena was the scene of many of his happiest days, so also was it connected with his greatest bereavement.”

Of the affliction referred to—the loss of his wife—we have spoken already; and also of the alleviations he sought for in strenuous labour. Some years had elapsed. Time, the great healer, had softened the remembrance of his bereavement. Reeves now found himself Rector of Tynan; Librarian at Armagh; Precentor in its Cathedral; Rural Dean; Chaplain to the Primate, and Secretary to the Royal Irish Academy. His numerous engagements obliged him to decline an invitation from his valued friends Evelyn P. Shirley, M.P., and his wife, to whom he addressed a reluctant apology:—

“DUBLIN, 6th December, 1870.

“MY DEAR MRS. SHIRLEY,

“Since I had the pleasure of seeing you, engagements have arisen of a nature which I am sure will be accepted as a good excuse for my departing from the line of enjoyment which your and Mr. Shirley’s kind invitation opened to me.

“I am here to-day attending a meeting of the Trustees of Stearne’s Charities. To-morrow I have to go before the Commissioners of Church Temporalities, and in the evening I have to hurry back to Armagh, so as to attend a committee meeting preparatory to the assembling of the Synod on Tuesday next. I have also to prepare for an ordination examination which is to be held in a few days, and I have besides a multiplicity of matters to look after, the very thoughts of which banish from my mind all capabilities of pleasure, such as relaxation would afford.

“One of them is the undivided attention which I must pay to a son who is to be a candidate for Deacon’s Orders, in preparing him for his trial.

“Believe me I am very sorry to miss the happiness of being in the pleasantest house and in the most esteemed family that I know, but I can’t help it. With best regards to Mr. Shirley, I remain, my dear Mrs. Shirley,

“Your most faithful servant,

“WILLIAM REEVES.”

It will be seen by this letter that Dr. Reeves was deeply interested in preparing his son Charles for ordination. His private memoranda have many allusions to the career of this, his fourth son—the only one of his children who pre-deceased him: “Charlie ordained Deacon”; “Charlie graduated B.A.”; “Charlie obtains Divinity testimonial”; “Charlie ordained Priest,” &c. In 1875, when Dr. Reeves became Dean of Armagh, he was able to effect for his son a change of duty from Caledon to the curacy of Tynan. This arrangement, so delightful to the proud father, was, before long, broken by death. On the 23rd of March, 1877, comes the sad record—“Carolus R. obiit, March 26 Sepultus.” A year later we find a similar entry of the death and burial of Charlie’s wife. They were parents of the beloved grandchildren, inmates of the home, and dear to the heart of the Bishop of Down and Connor, whom he catechised at family prayers, and who are so often spoken of in their grandfather’s correspondence.

In endeavouring thus to trace the brief career—so early closed by death—of Charles Reeves and his wife, and to explain the position of their children, we have somewhat anticipated, and must now revert to events of preceding years. An anecdote illustrating the minute and accurate knowledge, as well as the retentive memory of Dr. Reeves, has been communicated to his son, Major John Reeves, by the Rev. H. B. Carter, D.D. :—

“DERRYLORAN RECTORY, COOKSTOWN,

“28th November, 1892.

“MY DEAR MAJOR REEVES,

“I hear you invite personal recollections of your father, and venture to give the following :—

“I was engaged about 1865 in preparing a paper on Ecclesiastical ruins along the shores of Lough Neagh, and found it difficult to identify Colman, the builder of Arboe Monastery, owing to the great number of Irish saints of that name. I



mentioned the difficulty to your father, saying that I only knew that this Colman was son of Aidhe. He immediately replied, 'I can tell you all about him that is known, and give his pedigree; which he then and there wrote out for several generations, without reference to any book, in Irish characters. I was very much surprised, and looked perhaps incredulous; but your father immediately said, 'The fact is, several years ago, I investigated the records of Arboe, and immediately remembered the pedigree of Colman, when you moved the subject.' He then took down some books, and showed me that he was perfectly correct in every detail. I had the pedigree till a short time ago, and hope to recover it as a memento of the accurate and comprehensive memory of the great scholar I was proud to consider my friend.

"Very faithfully yours,

"H. B. CARTER, D.D."

The Bishop of New Zealand, having visited Ireland in 1867, included Armagh and its Library in his tour. He afterwards wrote to thank Dr. Reeves for sending him his work on the Antiquities of Armagh, "which," he adds, "I shall keep in remembrance of my visit to your Library, and add it, I hope, to my library at the Antipodes, where we are but a few years removed from the state in which St. Patrick found Ireland."

An Honorary Degree of LL.D. was offered and subsequently conferred on Dr. Reeves, by Dublin University, in June, 1871. He wrote to Dr. Toleken to express his gratification at receiving this recognition from his own University:—

"THE RECTORY, TYNAN, 20th June, 1871.

"DEAR SIR,

"I acknowledge with great thanks your favour this day received.

“To the Provost and Senior Fellows I beg to return my humble but sincerest thanks for the great honour they propose to confer upon me.

“In the event of their recommendation of me for admission to the degree of LL.D. being accepted by the Senate of the University, I shall, God willing, be prepared to present myself, at the proper time and place, on Wednesday the 28th, to receive the distinction so kindly offered and so thoroughly appreciated.

“I remain, dear Sir,

“Yours faithfully,

“WM. REEVES.”

In 1869, the passing of the Irish Church Act, and the subsequent debates in the General Synod, were a source of anxiety and pain to Dr. Reeves, and to others who, like him, were strictly Conservative in their mental attitude. He deprecated all change in the formularies; and when the Synod decreed alterations in the Prayer Book, made his protest to the Representative Church Body. He was, however, willing, on certain conditions, to commute, so as to secure to the Church of Ireland future income for his successors. Dr. Reeves acted on the Revision Committee as joint Secretary with Dr. Hart; and though he rarely spoke in debate, he diligently recorded what was said by others. He always voted with the minority who protested against every change in doctrine and practice. He and his co-secretary received the thanks of the Committee for the diligence, exactness, courtesy, and ability with which their official duties were discharged.

Probably at no period of his life was William Reeves more happy in his surroundings than during the years he passed as Rector of Tynan, and Librarian and Dean of Armagh. He had no longer to contend with straitened means, for, though his income was a modest one, yet to a man so simple in his tastes and self-

denying in his habits, it was ample; and henceforward his circumstances were easy. He lived among friends and books, alike congenial to him. In short, he realized in his own experience the dream of the poet—

“How happy is he born and taught  
That serveth not another’s will;  
Whose armour is his honest thought,  
And simple truth his utmost skill.  
Who hath his life from rumours freed,  
Whose conscience is his strong retreat;  
Whose state can neither flatterers feed,  
Nor ruin make accusers great;  
Who God doth late and early pray  
More of his grace than gifts to lend,  
And entertains the harmless day  
With a well-chosen book or friend.”

On Dr. Reeves’s appointment to the living of Tynan, the present Bishop of Meath wrote a letter which, coming from such a source, must have given him extreme gratification:—

“MULLINGAR, 7th November, 1865.

“MY DEAR DR. REEVES,

“I have just seen in the paper the announcement of your well-deserved promotion to Tynan. I hasten to write to express my great delight. Your having been passed over so long was a scandal to the Church; and it is most satisfactory to see that the present Primate acknowledges eminent merit. Such promotions as yours will do the Church service in more ways than one. They will not only enhance its efficiency, but increase its reputation.

“Believe me most faithfully yours,

“C. P. REICHEL.”

Ten years later, when Reeves had become Dean, he modestly speaks of himself to his friend the Rev. W. Reynell, on whom, as

was his wont, he enjoins the task of working up the history of the diocese in which that gentleman then resided :—

“THE LIBRARY, ARMAGH, 3rd March, 1875.

“MY DEAR REYNELL,

“Accept my hearty thanks for your very friendly letter, wherein your good heart dictates a complimentary Latin motto, which though not heraldically mine, is analogous to that which the accident of birth gave me, *Virtutis premium honor*, but which I have no right to otherwise. The honour has come *benevolentiae causâ*, but the merit is very scanty, and has been largely supplemented by my good Patron’s generosity. I hope to see you soon here, that we may have a chapter on our common pursuits. You ought now to work up Kilmore and Ardagh, and become the historiographer of your diocese. Whenever you feel a disposition for a delve into the old books, write me word, and I shall let you know how my engagements stand. Yesterday I returned from marrying my late curate Garnett to Lady Ella Stuart, and the alliance, to human eye, presents a prospect of much happiness to both parties.

“Believe me faithfully yours,

“WM. REEVES.”

During this halcyon period among his “dear books and papers at Tynan, this sweet, tranquil, and placid abode,” troubled by one deep grief alone, of which we have already spoken, Dr. Reeves was cheered by the success of his youngest son, Francis, who passed “with great credit” for the Indian Medical Service. It is true that in 1882 he bemoans the loss of his Curate, the Rev. G. R. Purdon, then appointed to an incumbency ; and writes to his cousin Richard (Gibblings, D.D.) :—“And now, after four years and a-half, I am ecclesiastically about to enter on widowerhood, with a hazy prospect of being able to find so kind, gentle, and exemplary a partner. Help me, if you can, to fill a blank.”

At the Congress of the Library Association, which met in Dublin in 1885, Dean Reeves read a Paper on the Armagh Library, since printed in the Transactions of the Association, which made a strong and highly favourable impression. He and Mr. Bradshaw, Librarian at Cambridge, but Irish by blood, were guests of Dr. Ingram, who spoke of them as "delightful inmates." Early in 1886, a great calamity which men of letters everywhere bewailed had fallen on literature, society, and humanity, in the death of Henry Bradshaw "the Beloved." This amiable and popular gentleman was deeply lamented by all who had the privilege of knowing him. Dean Reeves had not heard the sad intelligence till Miss Stokes communicated it and received in reply the following letters:—

"THE LIBRARY, ARMAGH, 17th February, 1886.

"MY DEAR MISS STOKES,

"I am troubled above measure at the news of dearest Henry Bradshaw's death. Your letter received to-day from Tynan has been the first intimation of this dreadful calamity. He was the best and sweetest and pleasantest of mortals; and in all my 70 years' experience I have never known a man so perfect in all his ways. God help us!—for such a blow in one so young and good cuts off bright hopes and present blessings. Oh, do send me Prothero's letter. If I knew his address I would write to him at once myself. Tell me all you know or can know of the history, in life and death, of our noble Henry.

"What will Cambridge be, now that he is gone? He was in his one modest person worth a whole College, from Provost to Porter.

"As to the proof, I will attack it to-day. The subject is congenial to my feelings, for I know poor Muir well, a retiring, shrinking being, but most pleasant when caught; and a marvel of intelligence, accuracy, and perseverance. I have all his booklets at Tynan, and when winding-up your sheet to-morrow I will consult them.

"How is dear Whitley? I am now earnestly on the look out for his 'Tripartite Life of St. Patrick.' I hope he is well and merciful. . .

"How are you? I often wish to plunge again into my old Antiquarian society in and about Dublin, for here I stand very solitary. Alice has been very poorly of late, but she is bright, hopeful, and resigned. She often and often goes over the delightful time that she spent with your beloved father. I have lately been conversant with funerals, from the Primate down to the pauper; but not one of them, not even that of my dear, very dear old friend, Lord Waveney, comes within sight of poor Henry's. I had two precious books of his for a year after our Librarians' meeting in Dublin, and I returned them some months ago, as I received them, by registered book post; but I never heard, though they were accompanied by a letter, of their arrival, or whether their owner was still alive. This epistolary taciturnity must have been a malady that was beyond his mastery. I dare say we shall presently have obituary notices of him, and pray keep me well posted up in them, for here I hear little and know nothing.

"Yours faithfully,

"WILLIAM REEVES."

"THE RECTORY, TYNAN, 26th February, 1886.

"MY DEAR MISS STOKES,

"I have received your leaves from the *Academy*, and Whitley has sent me the *Athenæum* with a concurrent testimony of poor Henry the Beloved's career. I will return your leaves to-morrow, and I now return Mr. Prothero's letter, of which I have made a copy, and imparted it to Dr. Ingram: all of us lovers and admirers of the lost one.

"Our people here saw him for a couple of days, and he won their hearts. Everywhere his goodness led people captive, not for misery, but for a region of admiration and happy reminiscences. God help us! our ranks are fast thinning. Some years



ago the late Primate appointed a commission of six Armagh men on an important occasion, and now I am the sole survivor. Even my juniors are fast fading away. And now March draws near, the Ides of which were so disastrous; and then March 16th, 1815, the writer born; March 17th, 498, St. Patrick died; March 18th, 1886, a Coarb to be elected.

“ Alice sends her love to you, and to the daughter of her dear old Doctor of Carrig Brace.

“ Yours faithfully,

“ WILLIAM REEVES.”

## CHAPTER V.

### E P I S C O P A T E .

(1886-1892.)

“A COARB to be elected.” So wrote the Dean of Armagh to his friend on the 26th of February, 1886. A successor of Saint Patrick! A chief pastor of the Church of Ireland was to be chosen to fill the Primatial See left vacant by the death on the 26th of December, 1885, of Marcus Gervais Beresford.

Who was to be Coarb? Dr. Reeves had been the trusted friend of the two last Primates of the great House of Beresford; Lord John George, and his kinsman who had been laid in his honoured grave on the last day of the year just ended. He had been chaplain, and, in the absence of the late Primate, had administered the affairs of the Archdiocese. His friends and the general public expected that Reeves would be the probable “successor.” Under the new Church Regulations, the selection lay in the hands of the Bishops. Meantime a Bishop for the United Dioceses of Armagh and Clogher was first to be elected; and the 18th of March was named for this event.

On the 14th of January Dean Reeves wrote to the Earl of Belmore:—

“THE RECTORY, TYNAN, *14th January, 1886.*

“MY DEAR LORD,

“I paid a visit to my squire, Sir Calvert Stronge, to-day, and told him how matters now stood in the diocese of Armagh. That on Monday last the Court of the General Synod determined the question between the Bishop of Meath and him of Down, by

ruling that the former had the precedence, and was the prelate by law to call to meetings the Synods of Armagh and Clogher. Pending said action it was resolved at our Council last Tuesday that a small committee should be formed to confer with a similar body from the Clogher Council, should the latter think fit to send representatives to meet the others, upon the points now at issue between the dioceses of Armagh and Clogher, so that every endeavour should be made to render the meetings for the election of a common bishop harmonious and brotherly. After this, I presume the Bishop of Meath, as advised, will appoint the day of meeting for the Synods.

“ I mentioned to Sir Calvert that I had been requested by an influential body of the Armagh clergy (including Archdeacon Meade and Dr. Chadwick, and Dr. Irwin, and many others), to allow myself to be put in nomination for the vacant office ; and that on Tuesday last I had consented to do so, with the expectation of an almost unanimous vote of the clergy of this diocese, and I believe the approval of the laity. And Sir Calvert, knowing my intimacy with your Lordship, whom he regards as the principal layman of influence and interest in the ecclesiastical affairs of Clogher, advised me to write to you and apprise you of my present position in Armagh.

“ As the vacancy has taken place in the interval of the sittings of the General Synod, the election must be made in accordance with the existing Statutes. And I presume the two Synods must meet separately, though concurrently ; and the combined results will determine the appointment. I am told that there is likely to be almost an unanimous vote in my favour in Armagh, and possibly it will be so. What the Clogher course of action may be I have no means of knowing ; there should be no contention, and if there be a preponderance in favour of any one candidate, let the effect of it be taken as calmly and friendly as such a result should be on so solemn an occasion. Until Tuesday I was disposed to decline any further step in life ; but the unanimity and earnestness of my friends have drawn me to acquiesce in their wishes, so

that I am now in their hands as the object of their choice and exertions.

“I remain, my dear Lord,

“Your faithful servant,

“WILLIAM REEVES.”

To this letter Lord Belmore replied on the following day :—

“CASTLECOOLE, 15th January, 1886.

“MY DEAR DEAN,

“I rejoice to learn from your letter that you have consented to be put in nomination for the vacant Bishopric. I cannot of course say what the Clogher men may do, but I have not lately heard a hint of any idea of putting a Clogher clergyman forward on this occasion.

“I delayed writing till (too late for post) I have returned from a meeting of our Bishopric Committee. A synodsmen has offered £400 for the Clogher Bishopric, if nine others will do the same; and we consider it right at any rate to make an appeal, which the Archdeacon has undertaken to do.

“With regard to the communication from your Council asking that a sub-committee of ours would meet one of yours, we thought that there would not be time to get a fresh one appointed, but that we, as the standing Bishopric Committee, might provisionally take upon ourselves the responsibility of meeting your sub-committee; and to ask you to meet us in Dublin at the R. B. House, for this reason. Dr. Ball called on me in Dublin yesterday about this matter; and as he found that I must be in London next week, when the R. B. [Representative Body] meet on Wednesday, he agreed with me to ask them to appoint a Committee, *ad hoc*, comprising their legal members, to decide the rights of the matter; and it occurred to me that if the sub-committees of the Synods could meet concurrently on the same day (probably the 27th), and under the same roof, we could, by conference, save a great deal of time and correspondence. Probably Archdeacon Meade,

Mr. Butler, and myself, will be placed on the R. B. Committee. I am to write to Dr. Ball at once.

“Sincerely yours,

“BELMORE.”

On the 17th of March, the eve of the election of a Bishop of Armagh and Clogher, Dean Reeves wrote to his son, Major Reeves, then recently married. The postscript added the intelligence that he was called to the Episcopate by an overwhelming majority of the electors, both Clerical and Lay:—

“THE RECTORY, TYNAN, 17th March, 1886.

“DEAREST JACK,

“By this time your honeymoon having duly expired, I write you an epistle partly on sweets and partly on bitters. The former as regards you—and whatever regards you regards me also—is a source of satisfaction and repose to my weary soul; for I picture to myself you and your loving wife Edith, after your day’s most proper employment, spending your evenings in the height of happiness and refreshment; and I pray that the same may be yours all your days long. Your wife is, I am sure, loving and amiable, and I wish I could see you at an evening *séance*; but I trust there’s a good time coming, and that ere long I may be able to welcome you both to this, or whatever house I may occupy.

“Give her my love. I was not at your wedding (and it pained me I could not go), but I hope that I may be able yet to testify my appreciation of the move in life which made my dear boy happy, and brought an amiable being into our domestic ranks.

“I came out to-day from Armagh, leaving the Bishop of Down and all my friends in possession of my premises; for I did not like to remain in Armagh while the process of election is going on. The magnates and clerics of the two dioceses of Armagh and Clogher are to meet to-morrow to elect a common (not worthless, I trust) Bishop, and I have arranged that an afternoon telegram

be sent me announcing who is the man. I fear it will be your father—at least, judging from the preliminaries; and if it is, the wrench from Tynan, Deanery, and Library, can only be compensated by the Primacy. I keep this page open for my despatch after the engagement, and meanwhile I expect to sleep quietly on my Decanal pillow.

“W. R.”

“*Thursday, 18th.*”

“Result as sent to me by wire:—3 p.m. Reeves—clerical, 101; lay, 111: total, 212. Meade—clerical, 20; lay, 16: total, 36. Accordingly it went hollow in one direction, namely,

“W. R.”

The Bishop-Elect wrote again to his son and daughter-in-law a few weeks later:—

“TYNAN RECTORY, *5th April, 1886.*”

“MY DEAREST JACK,

“No dog on the chain was ever more fretful than was I when the severe weather, combined with my own infirmity, forbade the journey to England which I contemplated and earnestly desired; for, under ordinary circumstances, I would readily have travelled the 600 miles to have a part, no matter how small, in making you happy. But I had to submit. I married Molly and Emma at Lusk, Charlie at Collinstown, Bill at Castleblayney, Tom at Ballinasloe; but Boles and yourself are the exceptions to the happy rule, and yet I hope and trust that with the love, good sense, and discretion of dear Edith, you are and ever will be a very fortunate and happy man.

“I long to see her and welcome her to the family of which she has become an honorary member, accompanied by fellowship, and the highest degree of special grace.

“It is curious that with all my good wishes and intentions, this is the first letter you have received from me since you abandoned your degree of Bachelor; but I assure you, you are frequently in my thoughts, which thoughts are, and have been



since the old Primate's death, rather topsy-turvy. The ocean of congratulatory letters which have poured in since my election, have all but swamped me, and my efforts to pump out the flood by speedy acknowledgments have nearly turned my brain.

"It was originally proposed that I should be consecrated next Sunday, but the Archbishop of Dublin named the 18th, and this seemed to be settled. But I attended a meeting of the Bishops when in Dublin the week before last, and, as I stated certain difficulties which could not be remedied till the General Synod meets on the 4th of May, the matter has been postponed, very much to my satisfaction and relief. If I be consecrated, I hope it will be to the Primacy, and then my lot will be to sit still; but if otherwise, my future is uncertain. At all events the Dean of Armagh, Rector of Tynan, and Librarian of Armagh, with a quiet life in his old days, is no despicable condition. Alice is middling only; but she now lives more generously, and reads medical books more sparingly. Molly will remain here till my sentence goes forth, and then she will rejoin her son in London. . . .

"Now I must wind up; and before I close, give my love and best wishes to your dear wife, hoping that between you there never will be but one long, lasting strife which shall make the other most happy: the emulation of life-long lovers.

"Yours ever lovingly,

"W. R."

"TYNAN RECTORY, 5th April, 1886.

"MY DEAR DAUGHTER,

"I wrote to Jack to-day, and one letter is quite enough for anyone in one day.

"So I become hereby your correspondent, and I hope we may have a few years' correspondence; and if you correspond with me you will find me a constant old fellow.

"After I wrote to Jack to-day, I found a letter as I was sorting *old* correspondence, so as to make room for the *new*, as I expect you will be a very dutiful contributor to my stock, more especially as you have heaps of time for writing, now that Jack

is at school. I should very much like a loving letter, provided you don't say anything against my dear boy! The old letter I enclose to you for his use, and you can hand it to him whenever he has said his lessons well; but mind, you are not to give it to him if he has bad or even mediocre judgments. Tell him to put it with the christening cup, which I hope he has safely received.

"Now, I would add, whenever you are at a loss for anything to do, sit down and write a loving letter to your old father,

"WM. REEVES."

The son of the late Primate and his wife, also, were cordial in their congratulations to the newly-elected Bishop:—

"KILDARE-STREET CLUB, DUBLIN, 23rd March, 1886.

"MY DEAR BISHOP-ELECT,

"I must commence my letter by congratulating you on the event of the election last week, and wishing you many years to enjoy your well-deserved promotion, and the continuance of a life spent so worthily and faithfully in your Master's service; and also I must express my hope that the mantle of my dear father (the late Primate) may fall upon you, which I am sure would be his desire if it could be expressed, as there was no one among his large circle of friends for whom he felt a greater esteem and regard.

"Yours very sincerely,

"GEORGE D. BERESFORD."

"THE PALACE, ARMAGH, 11th March, 1886.

"MY DEAR MR. DEAN,

"For I *must* once more address you by the name of the office you filled so as no other Dean will ever fill in this Cathedral to such perfection, and therefore do I grieve at our great loss, though at the same time I am *full* of joy at the unanimous vote that has conferred upon you the honour given truly to him to whom honour is due. How gratified our dear Primate would have

been to see one whom he so honoured and respected, raised to this high office by so overwhelming a majority, was my first thought; and that God may bless and prosper you in it, is the fervent prayer of

“Your sincere friend,

“MARY BERESFORD.”

Sir Samuel Ferguson wrote, though enfeebled by the illness which proved to be his last, inscribing the lines which he penned on his sick bed, to “The Right Rev. Bishop-Elect of Armagh and Clogher, and dear old friend, William Reeves.” He fully expected that the newly elected bishop, for whom he wished the giant power of St. Christopher, and of M‘Artan—the strong man who is said to have carried St. Patrick across the rivers of Ireland on his mighty shoulders—would be called “to bear the burthen of the Primacy.” It was the general expectation, and was earnestly hoped for by those who could appreciate Reeves’s rare gifts, and to whom he was personally dear. They felt that his ties were to Armagh, where he had been settled for twenty-four years; where he knew everyone, and was beloved alike by rich and poor, and with whose institutions he was identified. They felt also the risk of transplanting a man, then in his seventy-first year, from familiar ground to new surroundings. It is not easy to spread out fresh roots, to flourish, and bear vigorous fruit, in a soil which the lapse of time has made strange and unaccustomed.

“*Coarb da Naoimh!* of Patrick, and of him  
Who, pickaback, as strong as Christopher,  
Used bear the Senior Saint o’er many a mile  
Of torrent-bed and steep Orgallian brae  
From Macha to the Munterlony bounds;  
MacArtan,—be thou sturdy strong as he  
To bear the burthen of the Primacy,  
When it, in its good time, shall add its weight—  
Unflinching, breathing free, without a slip!

“SAMUEL FERGUSON.

“20th March, 1886.”

Sir Samuel's wife sent also her tribute of regard, rejoicing in the hope of further distinction for her esteemed and life-long friend:—

“20, NTH. GREAT GEORGE'S-ST., DUBLIN, 20th March, 1886.

“MY DEAR OLD FRIEND,

“It is with no ordinary feelings of pleasure that I write to congratulate you and our Irish Church on your election as bishop of Armagh. Sam and I have long since, and often, expressed to one another the wish that we should live to see you Primate of Ireland, and we trust *that* further honour may be yours. No one else would fill the chair of St. Patrick with half the dignity, or adorn it with such rich and varied learning. May you long be spared to enjoy your elevated position, and do service to the Country and to our Church.

“Believe me, dear William,

“Your affectionate old friend,

“MARY C. FERGUSON.”

Dr. Carson, the present Vice-Provost of Trinity College, who had been his friend and fellow-student in early days, sent a letter which must have been very gratifying to the newly-elected Bishop:—

“TRINITY COLLEGE, 19th March, 1886.

“MY DEAR BISHOP-ELECT,

“I cannot allow a day to pass without sending to my old College companion, class-fellow, and friend, my best and most sincere congratulations on his being raised to the high and responsible office of a chief pastor in the Church of Ireland.

“Of all the Episcopal elections which have taken place since Disestablishment, I know of none so gratifying, none so satisfactory, as that which was held yesterday. The order, the solemnity, the display of kindly Christian feeling, the entire absence of self-seeking, all were most note-worthy. Any Church might have been proud of them. And to what was all this mainly owing, under God's blessing? Surely to this, that the function of the

Synod was felt to be most fitly discharged, when its nomination fell with such rare unanimity upon one whose learning, ability, Christian character, and eminent qualifications of every kind, pointed him out as the fittest recipient of the honoured office to which the Synod possessed the power of nomination.

“That you may be long spared to give the Church the benefit, in your new office, of your kindly qualities, your wise counsel, and bright example, is the earnest prayer of

“Your truly attached friend,

“JOSEPH CARSON.”

The Bishop of Tuam, in the uncertain handwriting occasioned by his blindness, wrote as follows :—

“THE PALACE, TUAM, 19th March, 1886.

“MY DEAR DEAN AND BISHOP-ELECT,

“I do not lose a post (after hearing of the election) in expressing to you the very great pleasure and satisfaction of hearing of your election to the Diocese of Armagh and Clogher, and congratulating the Diocese and the Church at large on such an important and valuable addition to the Episcopate of our country.

“Most sincerely yours,

“CHARLES B. TUAM.”

Although Dr. Reeves was elected Bishop of Armagh and Clogher, this position was felt to be a temporary one only. The question to be decided by the Episcopal Bench a few months later was this :—Was the Bishop of Armagh ultimately to be chosen as Primate, or was one older in the Episcopate to be nominated to that—the highest office in the Church of Ireland—thus leaving vacant a seat to which the recently made Prelate should be inducted? The friends of Dr. Reeves earnestly desired that he should be “Coarb of St. Patrick.” The Bishops, in June, 1886, decided otherwise. They selected the then Bishop of Down,

Dr. Knox, to fill St. Patrick's Chair. So the newly-chosen Bishop of Armagh became, as a matter of course, Bishop Elect of Down, Connor, and Dromore.

Dr. Norman Moore, uncertain of the issue, wrote doubtfully to the Bishop-Elect:—

“THE WARDEN'S HOUSE, ST. BARTHOLOMEW'S HOSPITAL,

“26th June, 1886.

“MY DEAR LORD,

“Communication between Great Britain and Ireland seems hardly more active than in the days of the Venerable Bede; indeed, were we living in his time, I should surely know for certain, what I now am uncertain about, whether you are actually seated as successor of Cailan and Macnisa, or have not yet left the Deanery of Armagh. In either case you will allow me to congratulate you on what the Church of Ireland, even more than the new bishop, deserves felicitation about.

“I send you the life of Burdy, and, again thanking you, am always

“Yours sincerely,

“NORMAN MOORE.”

The Rev. Canon O'Hanlon's short note is a further evidence of the regard felt for Dr. Reeves by his friends of a different persuasion:—

“ST. MARY'S CHURCH, STAR OF THE SEA, SANDYMOUNT,

“21st June, 1886.

“DEAR DEAN REEVES,

“Although I am at a loss to know if I should not now address you as Bishop-Designate of Down, Connor, and Dromore, I have to tender my congratulations on your prospective promotion in common with many other admirers who do not belong to your Church.

“I remain, my dear Dean Reeves,

“Very faithfully yours,

“JOHN O'HANLON.”



The accomplished Mrs. D'Olier, whose beautiful reproductions of illuminated letters from the "Book of Kells" may be inspected in the Library of Trinity College, wrote to the Bishop-Elect of Down and Connor a graceful letter of congratulation on his elevation to the Ecclesiastical Peerage. She touched, with womanly sympathy, on the pain of severance which awaited her correspondent; severance from old friends, customary pursuits, and the books in which he delighted, the ornaments of the Library at Armagh, which he held to be "the noblest drawing-room in Europe":—

"HERBERT HOUSE, BOOTERSTOWN,

"30th June, 1886.

"MY LORD,

"I am quite touched that you should at such a moment have remembered my imperative request, and I, on my part, count it a privilege to be one of the first to offer congratulations on your Lordship's elevation to the Ecclesiastical Peerage, although, indeed, no title can add lustre to the name of Reeves in the great world of letters. I am charmed with the MS. (more especially the Celtic section), and after saying a grace over it, place it with the Bishop of Limerick's autograph, surmounted by a Latin quotation from the Venerable Bede, in fol. 1, v. of my Vol. III. As a small tribute of gratitude, I venture to enclose for your Lordship's kind acceptance, a photograph which I thought you might like to possess, from the restoration of the 'Genealogy Page' in the Book of Kells, one of the most remarkable in it, the initial Q being interlaced no fewer than twelve times in a perfect symphony of colour. The enclosed pamphlet, some copies of which have just been sent me from the Royal Dublin Society, makes some inquiry into the nature of these indestructible pigments, although much has yet to be discovered and put into practical use. I also enclose an archæological relic of 'inestimable value' and undoubted antiquity, a morsel of jade from the shores of Iona, which you are not to throw away, because over it may have passed the footsteps of Columcille, or the shadow of

that 'Prince of Biographers,' as Pinkerton calls Adamnan. I wonder does St. Columba still voyage over in his little coracle on New Year's Eve, according to wont, to count from the towers of Iona Cathedral, his beloved Isles of the West, and having satisfied himself that they are all right, return before cock-crow to Downpatrick.

"I can well pity your suffering heart in the severance from Armagh, and not least from the host of standard old friends in the book-shelves of its noble Library, but I am sure that in the Sees of Down, Connor, and Dromore you will find your lines have fallen in pleasant places; and with earnest wishes that all blessings, spiritual and temporal, may be granted to you in the midst of the new surroundings,

"I am, my Lord,

"Yours very sincerely and very gratefully,

"HELEN C. D'OLIER."

On the 11th of May, 1886, Dr. Knox, Bishop of Down and Connor, was, as we have seen, chosen Primate, and the See vacated by him devolved on Dr. Reeves. It must have been a crushing disappointment to one whose heart-strings clung to Armagh. More than a quarter of a century had elapsed since he delivered a lecture on its Ancient Churches. In this he described its Cathedral as "The Glory of the Province." Since then he had been, as Vicar Choral, and Dean, closely connected with its services. Now, in his seventy-first year, he was to leave Armagh for Belfast. The "flood" of letters, of which a few drops only have been given in these pages, freely expressed the confident hope of his friends that he would be chosen Primate, and, in a communication to his son, already cited, Dr. Reeves had written on the eve of his election as Bishop, that "the wrench from Tynan, Deanery, and Library, could only be compensated by the Primacy." Yet, loyal to the Church, he made no demur. He was consecrated on St. Peter's Day, the 29th of June.

“We in this Diocese of Armagh,” observed Archdeacon Meade, in the sermon preached in the Cathedral of Armagh, on the occasion, “know well and love well him who has been called to rule over the great metropolis of the North. We are well assured that in learning and intellectual ability he is no unworthy successor of the great men who have gone before him. He is no stranger in that Diocese; he returns to the scene of his early labours; but for four-and-twenty years he has lived amongst us, he has gone in and out amongst us, and we looked upon him as our own. To-day we part from him with much sorrow and many prayers. To-day many loving hearts are gathered around him, and many a holy aspiration has gone up to the throne of grace that his episcopate may be blessed to the glory of God and the good of His Church.”

It was resolved at the Armagh Diocesan Council, June 8, 1886:—“That at this their last meeting before his consecration the Diocesan Council of Armagh desire to convey their warmest congratulations to the Right Rev. the Bishop-Elect of Down and Connor and Dromore, on his elevation to the Episcopate. They beg to assure him that his almost unanimous election by the United Synods of Armagh and Clogher is only a token of the great esteem and respect in which he is universally held; and while they cannot but mourn over their own loss, they feel that his removal to a higher office is for the good of the whole Church. They will never forget the many services rendered by him to this Diocese, especially in connexion with the recovery of Private Endowments, and they will follow him to his new sphere of duty with their prayers and earnest wishes for his success and happiness in that office to which in God’s good providence he has been called.”

The Chairman at that meeting, the Archdeacon of Armagh, in speaking of Dr. Reeves, observed:—

“... He was going because he felt he was called to that high office, and he (the chairman) thought it would be a strength and an encouragement to him to know that he carried with him the

good-will and affection of all the clergy and laity of the Diocese of Armagh, and to know also that such is the esteem and reverence in which he is held in the Church, that in the Diocese to which he is going he would be received as one who would discharge to the utmost of his power the duties of the high office of a bishop in the Church of God."

To this address Dr. Reeves subsequently replied :—

*" 4th September, 1886.*

"My dear friends and late associates of the Armagh Diocesan Council, my acknowledgment of your gracious address to me, of the 8th of June, on the eve of my departure from you, has been long delayed; but, notwithstanding the length of time it has been in abeyance, it has lost nothing of its freshness in my memory, and this reference to it is my record of the extreme pleasure it afforded me, and of the life-long value which I will attach to its possession.

"I am now connected with a kindred society in an adjoining Diocese, running parallel with yours in zeal and exertion for the welfare of our common Church; and if, at the end of my fellowship therewith, I be blessed with the like affectionate remembrance and half the commendation which you have bestowed upon me, it will crown a long and busy life.

"The Synodical act which has severed our official connexions has indeed advanced me to a higher station, but I can never forget that I owe its attainment to the hearty benevolence of my lay and clerical friends, remembering eminently among them my late joint Councillors, hearty, kind, indulgent joint workers since Disestablishment, in the honourable agency of the temporalities of such a Diocese as Armagh."

It was, indeed, "with deep sorrow" that Dr. Reeves severed his connexion with Armagh. The "pulling up of domestic, social, and professional relations by the roots is a very painful process;

and," added the new bishop, "I cannot be expected to possess the energy and enterprise of middle age, nor the elasticity of three score." Yet the very day after his consecration he started on a confirmation tour throughout the united Dioceses, and confirmed 4903 candidates. August had arrived before he could be enthroned at Dromore, and September before he was enthroned at Lisburn.

The Very Rev. J. W. Murray, Dean of Connor, has recorded the early events of the Bishop's Episcopate, and his depression of spirit, partly arising from ill health at the time, but more largely from the severance from his friends and pursuits at Armagh.

"On the eve of his consecration as bishop," Dr. Murray writes, "I went, by his invitation, to the Library, and passed the night there. He met me in the hall, and pointing to the large packing cases with which it was encumbered, said, 'I cannot usher you into the usual apartments, but come up stairs with me.' When he went up he opened a door leading into the library itself. 'Go in there,' he said, 'it is the noblest drawing-room in Europe.' There was an undertone of regret in the words, which seemed to say, 'and I must leave it so soon!'

"The term of his episcopal office was the time of my most intimate acquaintance with one who became my bishop, and who did me the honour of making me one of his examining chaplains. Only those who were on close terms of intimacy with the bishop can duly estimate his difficulties on the assumption of his arduous office, and such persons may at any rate be credited with a knowledge of the kind and amount of the work he did.

"It has sometimes been said, that whilst his work at other periods of his life has been great, varied, and enduring, his work during his episcopate was, on the whole, disappointing. With this judgment I for one cannot concur.

"It should be remembered that when he first came to the united diocese of Down and Connor and Dromore he was under deep depression of spirits. Such depression was no doubt constitutional



with him, but at this time it was emphasized by the fact that in leaving Armagh he was leaving a scene and pursuits which were most congenial to his mind and habits of life, and entering upon an untried and thorny path. I can speak from knowledge of some of the effects of this depression.

“His first ordination examination was held in the December after his consecration. He then came to feel a new, deep, and almost morbid sense of responsibility. He was much with the candidates in prayer, and private searching examination; but as the days went on the feeling of responsibility seemed to increase—he had fears lest he should break down in the service—he could not sleep—he was excited, over-wrought, unstrung—and on the day before the examination he resolved to send the candidates to Armagh; nothing could persuade him that he would be able to go through the ordeal of the service, and the candidates went to Armagh accordingly.

“On the next occasion, in the following March, he was impressed with the same feelings, and might have come to the same conclusion, were it not that the sense of duty rose strong in his mind. He resolved that this time he would go through with it; still it was a pull, and on the morning of the Sunday on which the ordination was to take place he was reserved, silent, and unapproachable. But when all was over, and he found himself equal to the task, there was a sudden revulsion of spirits—he was like a boy. When we returned from Lisburn to his house, he said, ‘Come, we must have a walk,’ and we had a walk and a talk in which what was serious and instructive was blended with what was playful and witty. We were upon a road near Derriaghy Church, where there was a cutting through rocks, disintegrated after the manner of sandstone. I said to him, ‘The road looks as if it would tumble to pieces.’ ‘So it ought,’ he replied; ‘sure it’s the crumbling (Crumlin) road.’

“However, now that the ice was broken, it never closed again; from the date of his first ordination he never intermitted another. Four times a-year, as the Ember seasons came round, a goodly



number of candidates were on each occasion examined by himself and his chaplains, and ordained at various centres of his large and populous diocese.

“But notwithstanding his depression, and more than ever when it began to pass away, his diocese and its duties were ever on his mind. He was his own secretary—he did his own voluminous correspondence—his letters were indeed weighty—not a few scribbled lines—but pages of closely-written, well-considered, well-digested matter. He was never absent from the meetings of the Diocesan Council, unless for an absolute reason. He took no holidays; wherever he went he was always about his business. He made it a point to attend the multifarious meetings, which in a city like Belfast are a weariness to such flesh and blood as his were, unless sweetened by a sense of duty. He held constant confirmations, and as we have seen regular ordinations, and more than this, many a clergyman can bear testimony to his readiness to take a full service, sermon and all, whenever a case of sickness or overwork rendered it necessary or even expedient for him to do so. He may at times have been somewhat impatient under the foolishness of correspondence, or the unreasonableness of prejudice; but whether this was infirmity or firmness may best be judged by those who lay outside the correspondence, or the unreasonableness of the prejudice.

“Had it pleased Almighty God to have spared him for a few years longer in the health and vigour of what to the last was a green old age, I am sure that the period of his episcopate would have been the crowning glory of a laborious and useful life.”

The Bishop of Down and Connor soon exerted himself to shake off the depression caused by his severance from Armagh, which was, no doubt, increased by the fact that he was to be placed over a community who had not been accorded the privilege of choosing their own prelate. It must therefore have cheered him in his new surroundings to be cordially welcomed by clergy and laity. He

expressed his gratitude to the members of the Larne Christian Union through the Rev. Mr. Morgan :—

“ MY DEAR MR. MORGAN,

“ Will you be so good as to convey to the members of the Larne Clerical Union my gratitude for the friendly expression of their feelings towards me, and the encouragement which it affords to one about to enter upon an office of such difficulty and responsibility as that for the exercise of which I have been elected.

“ Thank God that the United Diocese for which I am designate is not a strange one to me. I began my clerical course and spent the best part of my life in it : while many of my most touching memories have reference to events which occurred while I was a curate and then incumbent in the Connor portion of the Union.

“ I am acquainted with and esteem some members of your Clerical Society of Larne, and, please God, I shall soon have an opportunity of extending my knowledge thereof, thus gaining pleasure by enlarged friendship, and acquiring in proportion the means of becoming useful as a guide and fellow-worker in the service of a common Lord and Saviour.

“ With hearty thanks to my good friends in and about Larne,

“ I remain, my dear Mr. Morgan,

“ Yours faithfully in the Lord,

“ WILLIAM REEVES.”

The Diocesan Council also presented an address of welcome :—

“ We recall with unaffected pleasure your Lordship’s former connexion with this United Diocese—first as curate-assistant of Lisburn, and afterwards as incumbent of Kirkinriola ; and we simply express what we all feel when we add that we regard your association with us during so many of the earlier years of your ministry as a diocesan distinction. It is a source of special gratification to

us to note that your Lordship is not merely a friend of long standing, but one to whom the monuments of our ecclesiastical literature are not only familiar but dear, and that you have illustrated and enriched our national history by original researches of great and permanent value. As chaplain to our late revered Primate, you have a long and varied administrative experience, and we anticipate for your Lordship a distinguished episcopate. We have only to add that, in all your efforts to strengthen and develop Church life in this United Diocese, your Lordship may command our loyal and cordial co-operation, and we pray that the Divine blessing may accompany you in all your labours."

To this their Bishop sent the following reply :—

"My dear Friends, Members of the Diocesan Council, I most sincerely thank you for the cordial welcome conveyed in the address which you have now presented to me; and I desire, through you, to make known to the clergy and laity of the United Dioceses, whom you represent, the unfeigned pleasure which it gives me to receive such warm assurances of affection and approval from an enlightened community such as that which embraces the Churchmen of the two great counties of Down and Antrim, distinguished for their education, intelligence, industry, and steady attachment to our common Church. Your loving address, though prepared months ago, with all the promptness of an immediate greeting, and ready to be presented on the earliest occasion that would suit, has, for lack of opportunity, been held over till I should be in a condition to receive it in form, and acknowledge it in person.

"I was commissioned to be your chief pastor on the 29th of June last, and the next day I proceeded to enter upon the pending Confirmations of the three Dioceses, a task which required above a month for its accomplishment, and during that time admitted of no intermission, even of a day, for any other engagement. Thus, July was full, and then followed the recess, which suspended your stated meetings, and through my unavoidable default, this friendly

act of yours has been stayed, and your patience has borne with me till a convenient season should arrive.

“My early connexion with this diocese began at Hillsborough, two days after I attained the canonical age for ordination, and my lot was cast in very pleasant places; for both at Lisburn, and then, for a much longer period, at Ballymena, I spent twenty years going out and coming in among parishioners and neighbours who were ready to encourage and assist me in my various duties. And now, after an absence of eight-and-twenty years from the Diocese, I return to it with a higher commission, and a vastly enlarged field of duty, but with attachments still subsisting, which were created in former days.

“On my return to the Diocese I have been greeted in a way that fills me with gratitude as well as encouragement, for had I been chosen your Bishop by the normal process of election, I might reasonably expect that your favour and loving kindness would, as a matter of course, await the object of your choice; but to receive at your hands, on what might be designated the wanderer’s return, and that brought about by an agency in which the Diocese itself had no part, such an assurance of official and personal acceptance as that which I have now received from you, must ever be present, with the most grateful recollections, to the mind of one whose dealings and intercourse for the time to come are to be with a community of clergy and people so open-hearted and generous. The future will probably be, in some respects, the most laborious portion of my life, but your assurance of ‘loyal and cordial co-operation’ is the strongest encouragement that man can give; and your ‘prayers that the Divine Blessing may accompany me in all my labours’ will prove the most successful means to give effect to my endeavours.

“I pray God to send down upon you the healthful Spirit of His Grace, and, that ye may truly please Him, to pour upon you the continual dew of His blessing.

“WILLIAM DOWN AND CONNOR AND DROMORE.

“6, CLARENCE-PLACE, BELFAST, 29th September, 1886.”

The recently elected prelate was very desirous to have as one of his chaplains the learned Rector of Killyleagh, the Rev. Edward Moeran, D.D. This distinguished clergyman was chaplain to the Primate, Dr. Knox, who had long been his Bishop. He felt himself in failing health, and unwillingly declined the proffered honour. His touching letters, soon followed by his death, bear witness to his own high character, and that of his new diocesan.

“KILLYLEAGH, Co. DOWN, 16th July.

“MY DEAR LORD,

“I have given the question of the Chaplaincy long and anxious consideration, and this partly because I was anxious to accept it as evidence of my thankfulness for your acceptance of the See, because I felt that acceptance a most fortunate occurrence for the diocese, and that you were entitled from us all, and certainly from me, to any service which any of us could place at your disposal; while at the same time the courtesy of manner in which you conveyed your wish was an added inducement to my acceptance of it.

“I mentioned to you the only serious difficulty—the Primate has been, for some years, to me a truly loving friend. Our intercourse was more that of brothers than of Diocesan and Chaplain. He has done all any man could do to render my relation to him one of happiness to myself, and in this has succeeded without any drawback. So that when, on his appointment to the Primacy, he at once asked me to continue his Chaplain, I felt so bound to him that any such service as I could render to him during the few remaining years of my life must be at his disposal.

“You, who have had so many friends to honour, and so many by whom you are honoured, will, I know, feel the force of such a tie as this, and will, I trust, in your new relation find new instances of its value and happiness. . . .

“I am certain the Primate felt sincere pleasure upon being informed of your wish, because I am certain his desire is that everyone in the diocese should cordially place at your disposal any such aid as they could give towards the prosperity of your



administration of its interests. Still his care for me was so prominent, that I felt the die was cast, and that I must devote the little strength now left me to his service.

"I could not be content, if I became your Chaplain, with maimed and imperfect service to you; and there might be some other unpleasantness in divided allegiance: in the remarks and feelings which it might occasion, even among the Chaplains. So that, my dear Lord, I have come with much unwillingness to the conclusion of asking you to allow me to decline an office which, under other circumstances, I would readily and gladly accept. Will you at the same time permit me to assure you that I shall always feel it a sincere happiness to aid you in any way in your plans for the prosperity of the Diocese. I have felt it a most fortunate choice for us that you have accepted the See. This I say 'in all godly sincerity.' I am very thankful, and so are many others, that we have not had our own election of a Prelate; but instead thereof have had a choice made for us, for which we are and ought to be thankful.

"Believe me, my dear Lord, to be

"Your faithful friend and servant,

"EDWARD B. MOERAN, D.D."

Dr. Moeran again wrote:—

"KILLYLEAGH, 19th August.

"MY DEAR LORD,

"Thanks for your kind wishes and consideration.

"Either the 1st or 2nd would equally suit me; but Wednesday the 1st will probably be Council day in Belfast, and we shall be very glad to see our good Bishop amongst us. Thanks for the replies which you kindly sent me. You always give information, and that is what I want.

"My dear Lord, with sincere respect and good wishes,

"Yours most faithfully,

"EDWARD B. MOERAN, D.D."



Dr. Moeran again wrote :—

“ KILLYLEAGH, 3rd September.

“ MY DEAR LORD,

“ May God bless you for the words of comfort and encouragement which you have sent me in the day of my distress. Loving messages and acts on every side crowd upon me ; but to none of my dear friends do I feel more thankful than to you. I would to God I could be a helper instead of a burden to you. But it seemeth good to God that it should be otherwise. May He grant you His blessed help in every anxiety, of which you must have many. I thankfully accept both your suggestions—(1) Let the resignation be in abeyance ; (2) I shall write to Maguire. I tried yesterday to give you some of the grounds for my resignation ; but my head was very misty.

“ Could the Diocesan Curate take a few Sundays at Cathedral ? My brother will take to-morrow and to-morrow week.

“ May the blessing of our God be upon you !

“ Your faithful and obliged friend,

“ EDWARD B. MOERAN, D.D.”

Much of the depression from which the newly consecrated Bishop at this time suffered was doubtless caused, not only by the severance from old associations, but by the loss of precious friends hid in Death's dateless night. Among these was one of his earliest and most appreciative critics, Sir S. Ferguson, of whose death, on the 9th of August, 1886, he learned from a letter of Mr. J. J. Digges La Touche. “ I have just heard news that will grieve you,” he wrote, “ and that is the death of Sir Samuel Ferguson, who was an old and trusted friend of yours. He was a great ornament to the Civil Service, and a beautiful and accomplished writer, whose personal and public qualities will cause a void in the ranks of the literary and academic world.” Of this loss the Bishop wrote feelingly to their common friend the Rev. T. Olden :—“ The death of Sir S. Ferguson has been to me and all like me a most serious loss ; for in his lines, which converged so

luminously, there was an unusual amount of beauty and enlightenment. After the ceremony in St. Patrick's, his remains came down to Belfast, and I accompanied them and buried them in the family grave of Donegore churchyard. Lady Ferguson attended ; and thus concluded the earthly movements of one whose life was sunshine and his death triumph." To Bishop Reeves was addressed the last letter Sir Samuel wrote, or rather dictated, and then signed. On Saturday night, the 7th of August, he asked his wife to bring pen and ink to his bed-side, and in feeble and faltering tones told her the words she was to write, and then, taking the pen in his own hand, tremulously signed his name. The next day being Sunday, no post went out from Howth, where he was then residing. So the letter remained unsent till, on Monday morning, the 9th of August, he passed peacefully to his rest. A postscript was added, and the letter forwarded. This last effort of friendship was prized by the Bishop, who, a few years afterwards, when Lady Ferguson was his guest at Conway House, showed her the letter and other memorials of her husband, splendidly bound in crimson morocco and gold. He told her the volume was one of his chiefest treasures. His Lordship, in her hour of affliction, sent a letter of sympathy and consolation to his widowed friend, in which he spoke of Sir Samuel as "a prince in all the excellencies of human nature." He esteemed him "a man of great mark, and one who had rendered very good and faithful service to the Academy." It is singular that Sir Samuel Ferguson, who, at the time of his death, was President of the Royal Irish Academy, and the first who had died in office, and the Bishop of Down and Connor who also died while President, six years later, are the only men who have passed away while filling that exalted position, each of them in the seventy-sixth year of his age. The members of the Academy in both instances attended the funeral services at St. Patrick's Cathedral, preceded by the mace of office.

No one could be more faithful to friendship than was William Reeves throughout life. This is evidenced in his correspondence ;

and all whom he esteemed could testify that, however hurried he might be in his visits to Dublin, however pressed by engagements, he found time to see them. The widow of his friend, herself a friend from childhood, could cite many characteristic notes like the following :—

“UNIVERSITY CLUB, 16th November, 1886.

“MY DEAR MARY,

“I am now at head-quarters, and would like to pay you a homely visit in the shape of an evening cup of tea in a friendly *tête-à-tête*.

“Would you admit me to such a privilege any evening during the present week dating from this day?

“My days will be very busily employed in library work, which is limited to pre-dinner seasons, but between seven and eight o’clock I could count on an amount of liberty which would enable me to indulge in social relaxation. My health, thank God, is such that I can resume my old feelings and my old likings.

“Your loving friend,

“WILLIAM DOWN AND CONNOR.”

Another letter, very characteristic of the kindly consideration of the writer, requires a word of explanation. On her way to England, Lady Ferguson had spent a few days at Conway House, and was to sail from Belfast on the evening of July 25th, 1890. On that morning, at breakfast, a telegram unexpectedly summoned the Bishop on some diocesan duty. He had to leave at once so as to catch a train at Belfast, and the family party were all grouped in the hall to see him start. He could not return till after the departure of his guest. On his way to Belfast it occurred to him that he had not taken special leave of her, and having, on arriving there, a few minutes to spare, he wrote the following note, and sent it to Conway House, by his carman, that it might reach her before she embarked for England.

“DIOCESAN ROOMS, BELFAST, *Thursday*.

“MY DEAR MARY,

“In my hurry to get on the car and drive away I utterly forgot that I was most unceremoniously forsaking my loved guest, and it was not till I was on the high road that I remembered what a grievous omission I was guilty of. I write these lines in the hope that they may reach you before you leave; and as I cannot now say good-bye by word of mouth, I must trust to the pen to express to you my regret and my deep sense of humiliation for the temporary omission of so many functions of regard, affection and admiration, which my recklessness has occasioned.

“Farewell, my dear old friend, and God prosper your journey.

“Yours ever affectionately,

“WILLIAM DOWN AND CONNOR.”

On reaching her destination, Lady Ferguson wrote in reply:—

“THE WHITE HOUSE, HEYSHAM, *near LANCASTER*,

“*26th July*.

“MY DEAR FRIEND,

“Do not reproach yourself with having omitted to say farewell in person. In the hurry of departure on Thursday it was hard to remember everything; nor could I for a moment doubt the affectionate kindness which I have ever experienced at your hands all the days of my life. Our friendship is hereditary, of older date than ourselves, and confirmed by more than half a century of personal esteem and regard. Your letter too was a full compensation. Thank you very much for it, and for all your kindness and hospitality. Tell Alice, also, how thoroughly I enjoyed myself at Conway House, and how gratefully I remember her goodness to me.

“Believe me, my dear William,

“Ever your affectionate old friend,

“MARY C. FERGUSON.”

Large human sympathies, which embraced all sorts and conditions of men, characterised the Bishop of Down and Connor. The Roman Catholic Primate, Dr. McGettigan, who had been his neighbour at Armagh, died some months after Dr. Reeves had left that locality. In a letter to Dr. Palmer, who had sent him the intelligence, the Bishop wrote :—

*“4th December, 1887.*

“MY DEAR PALMER,

“I thank you for your letter of yesterday. I was prepared for the news of our dear old friend’s death, as the papers implied that he was near his end. I loved the old man, partly for his amiable disposition, so tender and benevolent, and partly for his invariable friendship and kindness to myself. The day I left Armagh to enter on my new duties he called and paid me a farewell visit, and he shed tears when we were parting. He and I were born the same year, and I was a few months his senior. What a noble figure and presence he had, and his heart was equal to his frame. By his death you and I lose a very good and estimable friend.”

To Arthur Nugent, Esq., brother of Lady Stronge, the Bishop wrote an account of his visit to Tynan Abbey. He records the kind reception he had met from his old friends and former neighbours :—

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

*“16th June, 1890.*

“MY DEAR, GOOD FRIEND,

“It was in Tynan Abbey that I received your letter of the 8th, and I was rejoiced to find that you have so far recovered as to be able for correspondence. I had heard of your illness, and that it was severe ; and I was very sorry, for I feared the loss of one for whom I have the highest regard ; and now, at my time of life, my old friends are like the hairs of my head : becoming very few and deciduous.

“ I spent an extremely happy term of eight days with the Stronges, and from them as a centre I daily radiated out among the worthy families, once my parishioners, whom I had not seen for four years ; and though that is not a very long term of absence, I found many blanks and much decay. I enjoyed such days exceedingly, and the whole atmosphere, both in and out of doors, was charged with the electricity of kindness and affection.

“ I had no time to see the neighbours, except at Caledon, and there also I was cheered by the smiles of old friends. It is now forty-six years since we met on Island Magee, at the explorations of ancient Nendrum ; and very few of the party are now alive, and in fact I don't know of anyone but yourself and Burgess, the artist who made the sketch, and who, I am told, still lingers on at the brink of the grave. . . .

“ Your wife's letter, however, has indirectly done a great deal for me, and has afforded me a pleasure which has dispelled a cloud. Pray give her my hearty regards, and believe me to remain

“ Your and your wife's faithful friend,

“ WM. DOWN AND CONNOR.”

The tenderness of his family affections is evinced in the following letters from the Bishop to his daughter-in-law, the wife of Major Reeves :—

“ CONWAY HOUSE, DUNMURRY, CO. ANTRIM.

“ DEAREST EDITH,

“ Some time ago I was guilty of a great transgression in omitting my loving remembrances to you, and at the time, when I came to a sense of my sin, I resolved that instant to write to you, and not mention any other human being ; but this moment I don't know whether I did so or not, and as it is now half-past six A.M., and I have risen after a very refreshing night's rest, I feel so amiable and penitent also, that, having opened the windows, I take my pen to devote to you the earliest expressions of paternal



remembrance and affection. I hope you are well, happy, bright, and prosperous : and to this end, that your brave husband and pretty children are in the enjoyment of all that is good. The dread of Athlone possibly hangs over you ; but, after all, we must not expect that everything will go with us just as we wish : we must be content to let providence sometimes have its own way. It would have been a very bright spot in my existence if the project for the Staff appointment at Belfast had turned out favourably, for I would have wonderfully liked to have dear little Edith and dear big Jack near neighbours, and on such advantageous terms. I don't know any of the Belfast officers but the General, who is a great ally of mine, and a Colonel Kitson. We had the General to dine with us lately, and my great friend Major Blackwood Price, of Saintfield, who was in the 60th Rifles. A short time since I went to Armagh and broke the ice by visiting, for the first time, the transformed Cathedral, the Library, and all my loving friends. I abode, during the three days of my stay, with the late Primate's son, George Beresford, at Castle-dillon, where I was treated like a prince. Mrs. B. is a sister of Sir Wm. Harcourt, and is one of my lovers ! I intend, before long, to spend a week at Tynan Abbey, and resume my acquaintance with my old parishioners.

“ We are all well here, and I am happy in having with us my two granddaughters, the Protestant Orphans, who are spending their Easter holidays here.

“ And now, my pretty dear, I must say adieu, and subscribe myself your loving old dad,

“ W. D. C.”

“ 3rd September, 1890.

“ MY LOVELY DAUGHTER,

“ I was very sorry to leave the Barracks yesterday ; but my way was somewhat cheered by the company of Mr. Campbell as far as Mullingar, and two other Meath clergymen who dropped in by the road. But my greatest consolation was the *Irish Times*,

which gave the lists of the successful competitors at the last Intermediate Examinations, and in them set forth the name of my beloved granddaughter Emily, who appeared there as Charlotte E. Reeves, of Alexandra College, Dublin. Her honours are triple—for first, she appears with a *Gold Medal* in English; second, with a First Prize of £3, in books; and third, with an Exhibition of £25 for two years: thus standing out in great eminence in her grade, and making her old dad as proud as a long-tailed peacock. . . .

“I am unfortunately pressed for time, as I have an avalanche of letters to answer: so must cut short my sermon, assuring you of my extreme happiness while I was near Jack and you, and the benefit I have derived from so charming a visit.

“Your loving father,

“W. D. C.”

“UNIVERSITY CLUB, DUBLIN, 16th March, 1891.

“DEAREST JACK,

“Your letter joyfully received. We will dine at 7 here, and I won’t have anyone to meet you, so that we may have a quiet *tête-à-tête*, to talk over the recent past. I was to-day elected President of the Royal Irish Academy, which is a great honour.

“Yours ever lovingly,

“WM. D. AND C.”

Not one among his many honours was more gratifying to the Bishop than his election in March, 1891, as President of the Royal Irish Academy. On that occasion Dr. Ingram, in proposing him for the office, observed that:—“It had been the practice of the Academy to give alternate terms of the Presidency to the two branches of the Academy—to Science on the one hand, and Literature and Antiquities on the other; and he thought that this was a wise rule, if only for the purpose of marking what their former President, Sir Samuel Ferguson, was in the habit of

calling the encyclopædic character of the Academy. He thought it was wise, provided it was understood that the Academy was not absolutely bound by it, but free to follow another course when circumstances rendered it expedient so to do. Looking, then, to the literary side of this Academy, there was one man, a member of the Council, whose claims to the honour of sitting in that chair were of the highest possible character—he meant Dr. William Reeves, the Bishop of Down and Connor. Dr. Reeves was a man of great general learning, and his name was inseparably associated with the study of the early history of this country, and the ecclesiastical antiquities of Ireland: subjects which, more than anyone since Archbishop Ussher, he had made his own. He need not say anything about the many books and papers which the Bishop had published, as their reputation was widespread. At present the Bishop had on hands an edition of the ‘Book of Armagh,’ a work which, it was to be hoped, would form part of the *Transactions* of the Academy. Dr. Reeves, in his researches, had ascertained obscure facts, and cleared up misconceptions, and thrown the light of research on many of the darkest places of the ancient history of Ireland. Amongst those who heard him he need hardly refer to the personal and social qualities of Dr. Reeves. Those qualities were of very great importance in their President. There was one quality which he knew him to possess in an eminent degree, and that was his willingness to communicate freely out of his immense stock of knowledge to persons occupied with similar researches to his own. He (Dr. Ingram) had frequently had occasion to have recourse to him for information, and he could say that he had always got more than he had asked for. Dr. Reeves was a warm friend, and a delightful companion; and if they placed him in the chair of the Academy, every member of the body would experience from him not only courtesy but kindness.”

Sir Robert Ball, in a humorous speech, seconded the motion, and remarked that:—“As to his learned labours, he (Sir R. Ball) had seen the outsides of his books, and had looked at them with awe and reverence. He had only further to say that he believed

the traditions of this Academy would be worthily upheld by Dr. Reeves."

Bishop Reeves' readiness to assist other literary workers, to which Dr. Ingram alluded, is evidenced by a letter to Major Reeves from Mr. R. M. Young :—

" BELFAST, 17th November, 1892.

" DEAR SIR,

" I observe that you are desirous of getting letters collected, written by the late Bishop Reeves, for the purpose of writing his biography. I personally owe a deep debt of gratitude] to his memory, as, for three years previous to his lamented decease last January, he rendered every assistance he could to my work of editing the Old Town Records of Belfast. Owing to his great kindness, I was enabled to give accurate renderings of the difficult passages in legal Latin, as well as translations, which I could not have attempted myself. His advice on various literary points was freely given ; and although so much occupied by pressing engagements, he voluntarily undertook to revise all the proofs of the book.

" Almost the last time I had the privilege of meeting him, he looked over the proofs of the preface, and made some slight alterations. His judgment in these matters was unerring, and given with a modesty which was very characteristic of the great scholar. I should be very glad to send you some letters in connexion with the above, which I prize very highly. The transcriptions are written in his beautiful minute hand, and give all the contractions at full length. As President of the Royal Irish Academy, he sent me an intimation of my election as a member only a few days before his death.

" I remain yours faithfully,

" ROBERT M. YOUNG."

In a letter to the Rev. John Seymour, Rector of Newcastle, his Bishop evinces unabated interest in Scottish ecclesiastical history. He speaks handsomely of Dr. Story's contributions on the subject, and, in the succeeding letter addressed to Dr. Story himself, enlarges on the topic :—

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

“10th Feb., 1891.

“MY DEAR MR. SEYMOUR,

“I this day received the book which you were so kind as to send me, and have had a great treat, partly arising from the delightful change which is coming over the Established Presbyterian Church of Scotland, and partly from the instrumentality of Ireland in setting the archæologists and historians of Scotland upon a track of legitimate and reasonable investigation. Dr. Story, the editor of the series, is personally unknown to me, but I am well acquainted with his name and character. In 1878, when he was minister of Rosneath, he was so kind as to send a very pleasing little book on Modan, the patron saint; and previously, in 1874, his interesting memoir of William Carstairs, a very excellent piece of Scottish biography. He is one of the greatest ornaments of the Scotch Church, and most moderate in his views of ecclesiastical matters. He is very slightly removed from us in all the points which are in controversy, except that of episcopacy. It is a most vital one, however, and so long as our Church is true to herself can never be surrendered or even compromised. It is the *articulus stantis vel cadentis ecclesiæ*.

“My daughter, Mrs. Richardson, intends to go on a visit of some weeks, the day after to-morrow, to Mrs. Smythe, where she will find her lively and lovely daughter awaiting her arrival, and she will, I hope, have the benefit and pleasure of making your acquaintance.

“Believe me to remain, with kind regards to Mrs. Seymour,

“Yours faithfully,

“WILLIAM DOWN AND CONNOR.”

THE BISHOP OF DOWN AND CONNOR *to the* REV. DR. STORY.

“CONWAY HOUSE, DUNMURRY,

“10th February, 1891.

“MY DEAR DR. STORY,

“In 1874 you were so very kind as to give me a copy of your ‘William Carstairs,’ and in 1878 your beautiful little memoir of ‘St. Modan.’ Since the latter date I have occasionally heard your praises, and more definitely from my good friend Professor Mitchell of St. Andrews. Meanwhile our respective conditions have been altered. You have exchanged Rosneath for a Professor’s chair, and I have exchanged my relations with Armagh for an episcopal see. This day I have the pleasure to see your picture, and read your preface to the first section of ‘The Church of Scotland, past and present.’ The book came in my way by the merest accident; and I have read the whole volume with the fullest enjoyment. The tone is so catholic, the language so generous, and there is such a marked absence of controversial acrimony, and such a broad view of ecclesiastical relations, that it contrasts very favourably with the style and language of the old Scotch Calvinistic school. I am therefore very happy to have an excuse for renewing my correspondence with, and of expressing my renewed indebtedness to you. And if ever you be tempted, or can be prevailed upon, to cross the Channel, I will esteem it a great favour to have a visit from you. And I will show you a work I have long had on the stocks—a memoir of the Rev. James Greenshields, who was once curate assistant of my late parish of Tynan, and the abhorrence of Daniel Defoe.

“Believe me to be

“Yours faithfully,

“WM. DOWN AND CONNOR.”

The Rev. Mr. Muir, another Scottish correspondent, wrote to thank Dr. Reeves for words of encouragement.



“MORNINGSIDE MANSE, EDINBURGH, 6th March, 1891.

“MY LORD BISHOP,

“Permit me to thank you most warmly for your kind acknowledgment of my sketch of the history of the Church of Scotland. No words of encouragement can be more acceptable than these of one to whom all students of early Scottish Church history are so deeply indebted. I would not have ventured to obtrude the ‘Sketch’ upon your notice had I not been pressed to do so by an Irish friend who assures me that you were so deeply interested in the present state of Scottish ecclesiastical opinion as to welcome any contribution on the subject however small. I have written with the honest desire of doing something to heal ‘our unhappy divisions.’ The fact that my little book is issued with the sanction of the General Assembly, and that its spirit has been commended by various periodicals of the Episcopal Church, may surely be taken as an indication that a better understanding between the two communions is drawing near.

“Though a namesake, I am no relation of Mr. Muir the ecclesiologist. Indeed, of the distinguished men you mention, the only one I have personally known is Mr. Douglas. He has lately achieved perhaps his greatest work in the publication of Sir Walter Scott’s Journal.

“Again thanking your Lordship for your great courtesy,

“Believe me to be very faithfully yours,

“PEARSON MC ADAM MUIR.”

The Bishop could give “words of encouragement” in another sense to his clergy. The Rector of Antrim, in time of sickness, received from him the following letter:—

“CONWAY HOUSE, 27th September, 1889.

“MY DEAR MR. HOLMES,

“I am very sorry that you are ill, but I am very glad that you are about to take steps for your recovery, which I hope the

blessing of God will soon accomplish for you. I do not this moment know of a curate unattached who could do your duty for a term, but I will make inquiry, and if I succeed, let you know. The diocesan curate is away on holiday since Monday last, and I am unwilling to countermand his leave except under most pressing circumstances. I would rather go myself to Antrim on Sunday, 6th October, and take both services that day than disturb our worthy curate's recreations. Therefore, if the worst comes in the way of help, put me down as your *locum tenens* for that day.

"Possibly Mr. Harpur, of Muckamore, who is young and hale, could exercise some week-day subvention. Mr. Hackett has at least three weeks furlough, and after its expiration I can give you the first-fruits of his recruited vigour.

"Three months' rest will restore you. The leave you seek I give as Bishop; the treatment I sanction as an Hon. Fellow of the College of Physicians.

"Yours faithfully,

"WM. DOWN AND CONNOR."

Numerous instances of the Bishop's kind thoughtfulness for his clergy, and sympathy with them when ill or overworked, have been recorded by the Rev. J. Moore, Rector of Derriaghy, in which parish Conway House was situated. On one occasion he drove to Hillsborough on eight successive Sundays, and took the duty himself to relieve a curate in delicate health. He laid his commands upon another invalid not to think of leaving the house or troubling about the duty, as he would take it himself or provide for it. "One and all will bear witness," Mr. Moore continues, "to that loveableness of disposition," which drew towards his Lordship, "even more than admiration for his distinguished ability and great attainments, the love of his friends."

His correspondence with the Bishop of Limerick, especially that during the serious illness of Dr. Graves, testifies to the "loveableness" of Dr. Reeves' disposition, as well as to the "distinguished ability" of both Prelates.

THE BISHOP OF LIMERICK to THE BISHOP OF DOWN.

“9th July, 1888.

“MY DEAR REEVES,

“I have brought with me to London the list of books which you were so kind as to draw out.

“I have not yet had time to go with it in my hand to some of the great booksellers, such as Quaritch and Sotheran, to see how, and at what cost, I may be able to supply the many and great deficiencies of my library. But as soon as I am relieved from the extreme pressure of the duties devolving upon me as a member of two Lambeth Committees, I mean to take up that question in earnest. I have not forgotten, or in the least changed my mind, as to what I made bold to say to you about employing a private secretary. I am anxious to see your power of working increased, and your very valuable life prolonged by your obtaining help of that kind.

“Profit, if you can, my dear brother, by my experience. I miss you sadly here; your learning and sympathy would have been useful to me in many ways; and I would have tried to persuade you to accompany me to Cambridge on the 18th, when the Vice-Chancellor of the University will entertain a great party of bishops, English, Scotch, Irish, Colonial, and American.

“Talk of the *ingenium perferridum Scotorum*! we Irish are quite cool, calm, grave, sedate, serious, commonplace, compared with some of these Yankees.

“Ever your affectionate old friend,

“CHARLES GRAVES.”

THE BISHOP OF DOWN AND CONNOR to THE BISHOP OF LIMERICK.

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

“31st July, 1890.

“MY DEAR GRAVES,

“I am not yet on the wing, but I hope to take flight early next week. . . .

“I have a MS. book concerning your diocese of Limerick, which I compiled while I had a loan of the Black Book, and I daresay it will interest you, so I will take it with me.

“Your loving brother,

“GUL. DUNEN.”

The Bishop of Down again writes on his return from his visit to Kerry :—

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

“25th August, 1890.

“MY DEAR GRAVES,

“I never spent a happier fortnight in my life, and the rapidity of its flight is a guarantee for my estimate.

“On Friday afternoon I left for Dublin, where I dined and slept, and was here for a two o’clock dinner on Saturday. This speed was necessary, for I had a month before promised to preach in Waringstown, near Lurgan, on St. Bartholomew’s Day ; so that I had to bestir myself yesterday morning, and having got up at five, took an early breakfast, and went on my official way, which I retraced in the evening, and found myself at home between eight and nine. I am now resting myself, and this report, which is very prolonged, I resort to for recreation. Parknasilla occupies the first and best place in my memory ; and the kindness which I experienced there, with the delights of the place, has made an indelible impression, which will improve as it waxes older.

“I hope the books will reach you safely and in due time. The ‘*Senchas Naemh*’ is a performance of my early days, and, I remember, passed muster under Curry and O’Donovan. You will find in it an index of *Persons* and one of *Places*.

“Your loving friend,

“WM. D. & C.”

Some months after this happy visit to the Bishop of Limerick,

at Parknasilla, that prelate was attacked by serious illness. The Bishop of Down wrote in much anxiety to Mr. Alcock, Private Secretary to the Bishop of Limerick:—

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

“16th February, 1891.

“MY DEAR MR. ALCOCK,

“I am truly thankful to you and Mr. A. Graves for your kind consideration in sending me the daily reports of my very dear friend’s state. The issue seems to rest in a scale which is nearly balanced, and there is many a heart which desires that there may be such an influence as once swayed the standing beam when the Prince of Wales’ future was in equipoise.

“The beloved Bishop is among my oldest and most valued friends; and I still have a hope that I may yet be privileged to see him in Limerick before he goes hence.

“There may be some precious stones in the Irish Episcopate, but my brother of Limerick is the brilliant! and may its lustre be continued to us for some time to come.

“Between hope and fear and watching there must be great tension on the feelings of the household.

“I trust your health and strength are sufficient for the trying occasion. I often think of the ordeal which you had to undergo in your day of suffering. I deeply sympathize with you all.

“Yours faithfully,

“WM. DOWN AND CONNOR.”

“ULSTER CLUB, BELFAST, 17th February, 1891.

“MY DEAR MR. ALCOCK,

“On my way hither to-day, I received your reports of Sunday and yesterday, and it appears to be the will of our Heavenly Father to remove, ere long, our beloved brother in Christ, through Christ, and to Christ.

"While there is life there is hope; but, judging from the intimations which have been given of his steadily declining strength, I am in extreme fear.

"Should he be taken at this time, the diocese and the Church of Ireland will lose a chief Pastor whose place cannot easily be filled; and to one who knows him so long as I, and has so greatly admired and esteemed, and even loved him, his departure, whenever it takes place, will leave me in some degree desolate.

"The presence of his loving brother Robert is, I am sure, a great comfort and encouragement: and to him, as well as the Bishop's children and yourself, I beg to convey the expression of my heartfelt sympathy and regard.

"Believe me to be, my dear friend,

"Yours faithfully,

"WM. DOWN AND CONNOR."

THE BISHOP OF DOWN to THE BISHOP OF LIMERICK.

"CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

"18th March, 1891.

"MY DEAR GRAVES,

"On my arrival here from Dublin this evening I found your letter, which has afforded me double pleasure, partly as regards self, in your brotherly encouragement, and still more so, as it bears evidence that your health is returning to you.

"It was a long and painful crisis which you passed through, while your own expectation of continued sojourn here was so faint, and the daily reports were so discouraging to those who know and love you.

"Thank God, mercy and goodness have followed you all through, and the prospects of renewed intercourse, with intimacy, are bright and encouraging.

"I own it was a sad look-out to think that I should not see you again. Now, it is my hope and expectation that I may, ere



very long, be able and permitted to visit you in Limerick, and witness the brightness of restoration. . . .

“Should you, in the interval between this and your full resumption of strength, require any official help, it would be a pleasure to me to be at your service.

“Yours, in desire and hope, most affectionately,

“WM. DOWN AND CONNOR.”

THE BISHOP OF DOWN *to* THE BISHOP OF LIMERICK.

“UNIVERSITY CLUB, DUBLIN, 9th November, 1891.

“MY DEAR GRAVES,

“I am rejoiced to know that you have lately been able to revisit Kerry, and to exercise an episcopal function, which entails exertion, in your county town of Tralee. May your renewed powers be continued to you for years to come.

“I am up in Dublin now, in attendance at the Academy, and am preparing for the editing of the ‘Canon Phadraig.’

“I would be glad to get, for current use, the MS. ‘Senchas Naemh,’ which I lent you, and the two volumes of ‘O’Hart’s Pedigrees’ which accompanied it. I am sorry to disturb you in the use of them, but I feel myself sometimes at a loss for them to refer to.

“Yours affectionately,

“WM. DOWN AND CONNOR.”

THE BISHOP OF LIMERICK *to* THE BISHOP OF DOWN AND  
CONNOR.

“THE PALACE, HENRY-STREET, LIMERICK,  
“12th November, 1891.

“MY DEAR REEVES,

“It was very kind of you to let me have for so long a time the use of your valuable MS. The loan of it was a signal proof of your friendship, as the book itself was a splendid proof of the judgment and accuracy with which you do your literary work.

Long may you have health and eyesight and leisure enabling you to continue it. My long and serious illness, and my slow recovery from it, have hindered me from deriving as much advantage as I could have wished from your kindness in giving me access to so precious a document. But I know that when I encounter difficulties in carrying on researches in Irish hagiology, you will continue to aid me with information and advice.

“Ever, my dear Reeves,

“Your affectionate friend and brother,

“C. LIMERICK.”

The following letters to the Rev. J. H. Bernard, D.D., F.T.C.D., show the interest felt by Bishop Reeves in encouraging the learned labours of younger scholars, and—incidentally—his own active habits and readiness to undertake unostentatious clerical work :—

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

“30th Jan., 1890.

“MY DEAR MR. BERNARD,

“It does me good to think that I was not mistaken in my opinion that the Dictionary will be useful to you. Long may you live to consult it, and by-and-by to take part in the next publication of the kind which may be taken in hand. I hope to see you next Monday, to arrange for Tuesday’s proceedings.

“Yours very faithfully,

“WILLIAM DOWN AND CONNOR.”

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

“22nd Feb., 1890.

“MY DEAR BERNARD,

“I hope to be in Dublin on Monday, and to visit T. C. D. in the course of the day : probably at or soon after noon.

"The Librarian has a great treat for me in his chamber of delights. . . .

"Yours faithfully,

"WILLIAM DOWN AND CONNOR.

"To-morrow I start early for Saintfield, a derelict parish in the County of Down; and it will be my third Sunday there for a resumption of entire parochial duty there morning and evening. I shall not be back here till 10 P.M., and I have to start for Dublin at 6.30 A.M. on Monday morning."

"UNIVERSITY CLUB, DUBLIN,

"11th May, 1891.

"MY DEAR BERNARD,

"I have cut the acquaintance of your book, but with the gentle agency of ivory; and have resumed the friendship under very enduring terms.

"It is a scholarly performance, and, I dare say, is justly entitled to stand No. 1 in the merits of the Society's publications. Your translation is faithful as well as graceful, and your notes indicate a just appreciation of editorial duty. Altogether, I regard your gift as a substantial one, and am very glad to be possessed of such a book. I intend to clothe it in purple and fine linen, otherwise morocco and cloth sides.

"Being now thoroughly furnished in Sylvan literature, I feel a desire to make the acquaintance of Mr. Macpherson's "Arculfus"; and if you would give me twenty-four hours of his company, I could satisfy a natural craving. On your way to T. C. D. you might drop it here, and next day, at the furthest, it would be *pic't* up in your domicile.

"Yours faithfully,

"WILLIAM DOWN AND CONNOR."

His keen enjoyment of parchments and records is constantly

expressed by the Bishop of Down and Connor in his correspondence, as in the following letter to Dr. La Touche :—

“CONWAY HOUSE, DUNMURRY, CO. ANTRIM,

“4th December, 1890.

“MY DEAR LA TOUCHE,

“My longings after your Treasury are growing in intensity ; and I am beginning to fear that in the accomplishment of my desire I should have to get the hands on the dial of my life-clock put back at least twenty years, so as to give me a good start. My great difficulty at present is that my professional work is so exacting, and at the same time so diverse from literary research. I hope to be in Dublin soon, and to have a plunge into the vasty deep.

“Yours faithfully,

“WM. DOWN AND CONNOR.”

The Bishop had written in August, 1889 :—“For a long time I have been in bad health, but of late, thank God, I have greatly improved, and my old love of records and research is arising again within me, so that I am beginning to wish myself in Dublin to pay an early visit to your Treasury.” On another occasion he says :—“To me the Lists of Pardons are delightful. I was very glad to resume my acquaintance with the Fiants.”

In these delights he could only occasionally indulge. The administration of the united dioceses had ever his first consideration.

At the Diocesan Synod of Down, Connor, and Dromore, in October, 1891, its President, the Bishop, spoke at length, and cheerfully. He said :—

“Dearly beloved brethren, both clerical and lay, it is written in the Psalms, ‘a joyful and pleasant thing it is to be thankful,’ and we who are assembled this day here have reason both to be joyful and pleasant. God Almighty has preserved us, and brought us together in health and in safety. The report to be

presented to the meeting is extremely encouraging. There have been fewer persons cut off by death, both clerical and lay, than last year; and more churches enlarged, or beautified, or built this year than the preceding one.

“ . . . The most recent, the most expensive, and the most remarkable restoration is that of Maralin. Others have been noble, but I consider this excels them all. Maralin was the most unsightly of all the churches of the united diocese. When it was proposed to be altered, enlarged, and beautified, I remember writing to the diocesan architect to see if it were possible to do anything with the structure except levelling it to the ground, as I did not consider it would even be a contributor of stone or other material to the proposed building.

“ . . . This church now redounds to the honour of the architect, to the honour of the principal subscribers, and also to those who pay respect to the memory of my illustrious predecessor, Bishop Jeremy Taylor.”

The Diocesan Council held in the December of 1891 was the last at which the Bishop was destined to preside. The Very Rev. Dean Maguire, in a letter to Major Reeves, tells that it became his duty on the second Wednesday in January, 1892, to propose a resolution “expressive of deep regret” at the unexpected death of Bishop Reeves:—

“THE RECTORY, BANGOR, CO. DOWN,

“16th November, 1892.

“MY DEAR MAJOR REEVES,

“Although I have had many letters in my time from your late father, I do not recollect that any of them were of public importance. . . .

“The letter which I enclose is interesting from the fact that it was among the last letters he ever wrote; otherwise no public interest attaches to it. You will note that he suggests my bringing a particular subject before the Diocesan Council at its meeting on the second Wednesday in January.

"On that Wednesday the painful duty devolved on me of proposing a resolution expressive of deep regret at the lamented death of your father. I have heard your father saying many playful things, but never was there left a sting in any utterance of his. Perhaps the following may be worth preserving.

"Returning from Downpatrick to Belfast one day with the Bishop, a young clergyman, at one of the intermediate stations, accosted his Lordship thus: 'My Lord, I want to speak to you.' 'What is it, Mr. ———?' said his Lordship. 'Well, my Lord,' said the clergyman, 'I am to be married to-morrow.' The Bishop, assuming a stern air, rather alarmed the young man by demanding, 'And pray, sir, where are you going now?' 'To which he timidly replied, 'My Lord, I am going to Belfast.' 'Indeed, sir,' said his Lordship, 'you are not going to Belfast at all; you are going to Newbliss.'—*Tabulæ risu solvuntur.*"

Of Dr. Reeves's quickness of repartee and ready rejoinder, many anecdotes are extant, and a few may be cited:—

"What is the most difficult weed to eradicate?" asked a Presbyterian, walking with him through a garden, and pointing to one popularly called "bishop's weed." The Bishop promptly answered, "If you mean that 'garden ash,' you are quite mistaken; it is very far from being as pestilent as the 'dwarf elder.'"

To a friend arriving at the University Club, as the Bishop was about to leave it, he observed, "You are sure of accommodation here to night: you can repose on a bed of Down."

Hailing a carman, as he was leaving a friend's house, in the evening, the man replied, "I can't take a fare: I have no cushions." "You have *pawned* your cushions, and so cannot take a *Bishop*. Good night (*Knight*)," was Bishop Reeves' rejoinder.

When the family vault was opened to receive the remains of the late Primate, and orders had been given to exclude the representatives of the Press, Dr. Reeves is said to have checked the rush of the gentlemen of the pen, remarking grimly, "*Press out, gentlemen; Press out. . . .*"



Canon Crozier, in a letter to Major Reeves, records the following:—

“HOLYWOOD, Co. DOWN, 18th November, 1892.

“MY DEAR MAJOR REEVES,

“I send a few of the dear Bishop's letters. . . . One of these is a bright example of his quaint humour and profound information combined. It is the one on the name of *Hollywood*, and refers to a stamp sent down here with *Hollywood*, and not *Holywood* on it, and which he urged me to protest against, as it was so important to preserve the correct nomenclature. I have also a book which he borrowed from me, and returned after a day or two, with a quantity of quaint remarks all through it on the margin. . . .

“I shall never forget how full of humour he was on the day of Dean Murray's marriage here. It was the day after our harvest thanksgiving, and the Church was decorated. When he entered the chancel he said, ‘Oh, this is quite Botany Bay, and when the Dean sees it, he will be transported with delight.’ At the wedding an old beaded slipper was handed him to throw after the Bride. ‘Oh,’ he said, ‘we must respect the Venerable Bede.’

“You know, of course, how he called a clergyman in Armagh ‘the greatest *Hippocrite* in the world,’ and when some one expressed surprise at so harsh a judgment, he said, with his own bright smile, ‘But surely you forget the derivation, *ἵππος*, a horse, and *κρίνω*, I judge.’

“This Diocese was only just beginning to know and revere and love him when he was taken away. For myself, I shall ever look back on the Saturday, Sunday, and Monday before Christmas he spent here, as the brightest and happiest memory of a loving and great man.

“Ever yours,

“JOHN B. CROZIER.”

To Canon Crozier, on the right spelling of Holywood, Bishop Reeves pronounced as follows:—

“Touching the Dublin mandate respecting the Leinster Holywood as the orthonomous model for the Ulster one, I give sentence that the procedure should be summarily reversed, although the Ordnance Survey, which is the great oracle of local nomenclature in Ireland, while it gives the Ulster one correctly with one *l*, radically errs in the case of the Leinster, and as it gives Down diocese an *Inch*, so in Dublin they should take an *ell*! . . .

“As long as *Holy* and *day* remain single words, there is no tendency to double the *l*, but the moment you agglutinate, Holy day becomes Holiday, Holy well becomes Holywell, Holy Loch becomes Holyloch, and Holy wood becomes Holywood, all with accelerated utterance, so that the vowel *o* is shortened, and, as a consequence, the reduplication of the *l* in pronunciation.

“The Dublin Holywood was once Holy\*\*\*\*. In the time of Henry de Loundres (Archbishop of Dublin in 1212-28), the parochial name was ‘Ecclesia de Sancto Bosco cum capella.’ . . . In 1271 it was written ‘Ecclesia de Sancto Bosco.’ In 1306, the same; while, on the eve of the Reformation, John Alan (Archbishop of Dublin, 1529), in his *Repertorium Viride* (!), writes ‘Ecclesia de Sancto Bosco cum capella.’ In Inquisition and Visitation books, and indeed in all records until this century, your parish was written Hollywood, so that even Reeves, who well knew the true form, was, in 1847, carried away by the evil habit; and in the commentary on the word Haliwode in his ‘Eccles. Antiqq.’, pp. 12-13, forgot himself, and wrote *Hollywood* (phonetically), but before he reached his colophon, he observed the error and repented.

“On the other hand, Hollymount is quite correct with its two ‘ls’ as it signifies an arboraceous character. . . . The conclusion therefore of the matter is—

“Holywood, Sanctus boscus.

“Hollywood, Ilicis boscus.

“Hollymount, Ilicis dorsum.”

“One of the last public occasions on which the Bishop of Down and Connor appeared in the united diocese,” we are told by the Rev. Dr. Naylor, “was the funeral of the late Dr. King, of Newry, Archdeacon of Dromore, to whom he was sincerely attached. When the clergy returned to the church to unrobe, there was a general rush to clear the vestry before the Bishop came in. One of the clergy, with surplice, stole, and hood bundled with bag and umbrella in a confused pile under his arm, met him full tilt in the narrow passage, and drew aside to let him pass. ‘Never turn up the point of an umbrella,’ said his Lordship, eyeing the bundle with a half-amused scrutiny, ‘you might easily knock out my eye.’ It was a tempting opportunity, and the offender replied, ‘My Lord, you have just lost one *oculus episcopi*, it would be a bad look-out if you lost the other too (two).’ For one moment there was a keen lighting up of the eye, a sharp twitching of the muscles about the mouth; the temptation to retort and crush the punster was evidently a severe strain; then the gleam died out, and with a stifled, ‘Yes, so it would,’ he passed on. It was a more eloquent tribute to his dead friend than if he had preached for an hour.”

In the month of June, 1891, William Reeves met for the first time his cousin Charlotte Townley, who, six months later, was to become his wife. His mother Mary, and Miss Townley’s grandmother, Charlotte Roberts, were sisters. In his boyhood William Reeves owed much to his maternal grandfather, who then resided with his parents, and was warmly attached to his Aunt Charlotte, who outlived his mother. This venerated lady had long since died, and her son Charles Townley was also deceased. His widow and her family were at this time staying at Kingstown, and the Bishop of Down and Connor, their near kinsman, being in Dublin, had called to make the personal acquaintance of his relatives.

Miss Charlotte Townley was about to visit the Continent and New York in the society of American friends, and, a few weeks

later, she and her companions started for Italy. During her absence a correspondence between the cousins gave to each a further insight into the character and tastes of the other. When Miss Townley and her friends reached London early in September, the Bishop was there to meet them. A week chiefly spent by the party in the Library of the British Museum was followed by a few days at Oxford, and at Liverpool, whence Charlotte and her friends sailed on the 9th for New York. But before her departure she was pledged to return within a month, and her marriage with the Bishop was fixed for the 31st of October. Obstacles subsequently arose and the marriage did not take place till the 26th of December.

The Bishop, during October and November, had much to occupy him. He had, in addition to diocesan cares, to prepare his inaugural address as President of the Royal Irish Academy. This he delivered on the 30th of November; and on the 2nd of December, presided at his last Diocesan Council. A few extracts from his correspondence during the previous months will illustrate the Bishop's thoughts and occupations during the summer and autumn of 1891.

“CONWAY HOUSE, 24th July, 1891.

“Since I last wrote to you, I have been in great anxiety, and even hopelessness for a time. My dear child Alice has been extremely ill. She considered herself dying, and I had no expectation of her recovery. But Blessed Providence thought otherwise, and now she is able to rise daily at noon, and take her place at table. Besides her, I have my two Protestant orphans, the children of my poor boy Charlie, who is long dead, and they have no recollection of either father or mother. But they have had faithful and loving parents in Alice and myself. They are now the tallest and stoutest of my race, full of innocence and dutiful reliance.

“I write in a room and at a table where, at a glance, I can refresh my eyes with a sight of my beloved books. They are my constant solace and delight. I have a noble collection of them,

and I love them dearly, for they never fail in the hours of weariness or sorrow. For the first two years and a half of my abode here, in my new capacity, my worst symptom was perfect indifference to them ; and it used to depress me more when I entered my library, so that for all that time I scarcely looked at them ; but still I would not have parted with one of them ; as I hoped the day would come, when, with returning health and spirits, the old affection would resume its place. And so it has come to pass. I have grown fonder of them than ever, even in my best days, and for two years have largely increased my stock."

"*30th July.*—I spent yesterday evening, and slept with a friend, at Hillsborough, where I met the late principal librarian of the British Museum, and we had a very pleasant party."

"*2nd August.*—This morning I started at ten, with my granddaughter Granny, over the hills to a distant church, where I promised to take the Sunday's duty for a worthy clergyman, who, after eleven months' hard work, has gone to Killarney to recruit his health. I delight in helping a good man in this quiet way, but I hate to be placarded as the man to preach an attractive sermon. I don't like showy work, but I love to give quiet help. Some men love to see their names figuring in the newspapers, but I do all in my power to avoid such publicity.

"I have never been outside the British Isles, though I earnestly desire to visit Paris, Brussels, and Milan with a view to work in the libraries of these places ; but with my engagements I have no great prospect of accomplishing the journey. As President of the R. I. Academy, I lately signed the diploma of honorary member for M. de Lisle, the chief librarian of the Bibliothèque Nationale, so that this would serve as a fair introduction to his assistance. And at Milan, I would have a friend in Signor Ascoli. If I could put back the hands of my life-clock twenty years, I could do wonders in social as well as literary engagements. To-day I have not to leave home, and I am now in a sort of half-holiday which may last for a couple of months. But when November comes, then, with winter, will come the tug of war, and a



weekly journey to Dublin, starting at six a.m. in the cold and dark."

"*7th August.*—To-day or to-morrow, I believe, you are due at Venice, and I trust you will have an enjoyable visit there. If this be in time, ask to see Earl Thomas de Mowbray's monumental slab, which was discovered in the wall of the external gallery of the ducal palace, immediately opposite to St. Georgio Maggiore, a church dedicated to the patron saint of England. Earl Mowbray died an exile at Venice in 1399. I am now about to start to Portadown to consecrate a newly built chancel and aisle in a church in that neighbourhood."

"*8th August.*—I returned safely last evening after my day's work, and being healthily sleepy, I went to bed at nine, and got up this morning at five, and opened all the windows half-an-hour before anyone was stirring. I was dressed and made my bed before the clock struck six. For twenty-five years I have made my bed, except when from home, and I like my own making better than anyone else's making. Yesterday I looked over Martin's Life of Rev. Charles Gostling Townley, and there is a chapter on my honoured and generous Aunt Charlotte, who was a most noble little body. The last time I saw her was a couple of weeks or so after I was married, that is, early in the year 1838, in Bedford-row, Limerick; and as I may before very long pay a visit to my esteemed and old friend, the Bishop (Dr. Graves), I shall take an early opportunity of going to see the old abode."

"*9th August.*—To-day I did a parson's work at the parish church here, and I preached twice, and at each service took the principal part, so that when the day's work was over, I was glad of a little rest and refreshment. I hope you are well—very well—happy and enjoying yourself, enriched with knowledge and the mental stores which foreign travel alone can yield."

"*10th August.*—To-day I was in Belfast, where I first went and took the chair at a meeting of the Lunatic Board there. Having finished there, I went to an entertainment given to the Marquis of Dufferin on a public occasion in that city."



"13th August.—When at Milan, I suppose you hardly ventured as far as Chiaravalla. I had lately a very interesting description of it. Of course you saw Borromeo's crystal coffin, and were on the flagged roof of the Cathedral. I know some of the MSS. in the Ambrosian Library which came from the Irish Monastery of Bobbio in the Apennines. My dear friend Margaret Stokes last year visited, and not only so, but traversed, all that region, and penetrated into every nook and corner which is impressed with the memory of our Irish Saint Columbanus. I know a great deal about such places, though I never saw them. What a noble edifice St. Mark's is ! so remarkable in its Byzantine character. Is the great lion put back yet ? At Carlsruhe, in the Grand Duchy of Baden, there is a library with several Irish MSS. left there by the old Irish missionary monks. St. Gallen in Switzerland abounds with them. Two cantons in that country are called after, or have as their patron saints, known Irishmen : the former, St. Gall ; the latter (*i. e.* Glarus), St. Fridolin. The patron saint of Salzburg in the Tyrol is a well-known Irishman ; and at Reichenau on the lake of Constance is an Irish MS. which was the text of my 'Life of St. Columba.' I have some letters from Bishop Greith of St. Gallen, and from Dr. Ferdinand Keller of Zurich, of whose Archæological Society I am an honorary member. If I knew French as well as you I would visit Paris before the year expired. You can speak it as well as English, and I think you told me you know German. Can you translate it readily ? It is an incalculable loss to me that I don't know a word of German, for the line of my studies has a great deal to do with the works of German scholars, who are now deep in the investigation of Irish, both language and antiquities."

"14th August.—I get up very early, and have breakfast at 8.30. Prayers before breakfast. Granny or Charlotte, when there, reads the chapter, and I ask them questions as the reader goes along, so that the servants get the benefit of their answers or my explanations. After breakfast I either get ready for Belfast or some other part of the diocese. We dine at two when I am at home,

or at three when I am detained. Now to-day I will not leave the house, except to go to the post-office at Dunmurry, a little short of a mile, and walk back, which makes a nice exercise for the day. After breakfast, Granny brings me a basket of gooseberries from the garden, and I devour them all, having a great passion for this fruit.

"When I had written so far, I turned to do some literary work, and I spent some hours over the grand old MS. which I have here in my charge: the Book of Armagh, which was written in the year of our Lord 806. The writer died at Armagh in 845. It was mine once, and I gave £300 for it. As my family increased, and I had but little to live on, I sold it to the then Primate, Lord John G. Beresford, for what I gave, and he presented it to Trinity College, Dublin, with the condition that I might keep it until it was published by me; and one fine morning he handed me a cheque for £500 besides, towards the cost of printing. I am now engaged preparing it for the Press, and I transferred lately my £540 to the Royal Irish Academy, of which I have the honour to be President; and the Council have undertaken the publication, which will cost some thousand pounds more. So my heart is in the task."

"*17th August.*—Up to-day at 6.30. I have just now breakfasted, and, thankful for the restoration of light and life, I sit down pen in hand. This day is wild, wet, windy, and whistling here. It is a stay-at-home with me which I much enjoy, let the weather be ever so unsettled. 11 p.m.: I have spent the evening over my venerable old MS. I have a fine iron safe in which I keep my precious book."

The Bishop met Miss Townley and her friends in London on the 1st of September. Several times during that week they visited together the Library of the British Museum. He took especial delight in showing his cousin, with the kind aid of the Librarian, all the richest and rarest works: among others, the Irish MS. which he was studying, the exquisite caligraphy of

which so much delighted him. He pointed out in particular one tiny interleaf, on which the ancient scribe had given, with some justifiable pride, a specimen of the finest work he could do, adding a note in still finer writing, to the effect that he could transcribe the whole work in like manner were he so minded. Reeves read it without glasses.

During a two days' visit to Oxford at the end of the same week, Reeves had visits from Professors Sayce and Rhys, and always afterwards spoke of them with great pleasure.

“THE LIBRARY, ARMAGH, 10th September.

“Here I am in my old quarters, 7 A.M., surrounded by my darling old books, which nearly jumped down from the shelves to welcome their dear old keeper.”

“16th September.—I am now in the very depths of business. This is Ember week, and I purpose holding an ordination at Dro-more next Sunday. There are now seven young men under examination here, and it will be continued till Friday. They are all graduates of the University. I have set them to their compositions on given texts, and at 2 I will let them stretch their limbs for ten minutes, and then we will resume, and I will give them a thorough sifting for an hour, and then dismiss them till to-morrow morning at 10. On Tuesday next, I consecrate a church just built. On Wednesday, I preach at a choral festival in Armagh Cathedral.”

“17th September.—To-day I shall again be busy with ‘mes enfants’: Sunday will be a day of hard work. I like hard work, and find myself all the better for it. I have had a very nice note from Professor Rhys of Oxford, and I intend to cultivate his acquaintance, and, if possible, get him and Sayce over here when a suitable time arrives.”

“18th September.—To-day I concluded my examination, and expect nine men for ordination on Sunday next.”

“20th September, 6 a.m.—Had some clergymen to dinner last night. This morning I rose at 5, and am now dressed, my bed

made, my room tidied up, and am now ready for the solemn work of the day."

"*21st September.*—I had a refreshing day's services yesterday. I started at 9 punctually, taking with me three clerical friends, and we arrived at Dromore at a quarter before 11. All my candidates were assembled, and everything was in nice order. My chaplain, Archdeacon King, preached a most admirable sermon; and I at once offered to undertake the printing of it if he would consent, which he did, and I am to get the MS. of it this morning. I am very fortunate in having such a man as my chaplain. Service was not over till half-past 2, and there was not a single mistake or hitch from beginning to end. I was very much impressed by the solemnity of the service."

"*24th September.*—Yesterday I preached at Armagh to a very large congregation. It would have delighted you to witness the affection of all the Armagh folk at finding me among them."

"*2nd October.*—I had a narrow escape of being killed at the station. Thank God, I was not touched; but a few inches would have abolished me. Emma [his granddaughter] and Jack [Mr. Benson] saw my risk, and were dismayed, and they say that all the folk at their side of the platform expected a calamity, but I had no sense of the danger, and when I came up, my reply was 'an inch is as good as a mile.'"

It appears that the Bishop, in crossing the line from one platform to another, did not perceive the very near approach of a luggage train, which was literally within an inch of annihilating him, to the breathless terror of the bystanders.

On the 12th of October Miss Charlotte Townley started for Porlock, Somersetshire. Thither, on the 3rd of December, the Bishop followed, and stayed there for a week. He was then in excellent health and spirits, and charmed all who met him. The Bishop left Porlock on the 11th, and hastened back to Conway House. On the 13th he administered the rite of Confirmation at

Derryaghy Church. On the following days he attended Academy Councils in Dublin. On the 17th he was again in the North, occupied in the examination of candidates for Ordination; and on the 20th the Bishop held his last Ordination at Holywood Church. On the 21st he presided at a Council of the Academy; and on the 26th, St. Stephen's Day, he was married in St. Ann's Church, by special license, by the Very Rev. the Dean of the Chapel Royal, to Charlotte Townley, second daughter of the late Charles Townley, of Ballingarry, Co. Limerick, and granddaughter of Charles Gostling Townley, LL. D. (Merton College, Oxford), of Townley House, Ramsgate, Kent, and of Limerick.

On the 28th the Bishop, leaving his wife at Campbell's private hotel in Molesworth-street, started early for Belfast, and having transacted his business, returned to Dublin the same evening. He made a similar journey northwards on the 30th December. He opened the Church of the Resurrection at Belfast Castle, went to Conway House, and returned to Dublin in the evening. During the first week of the new year, 1892, the Bishop, with Mrs. Reeves, visited Newbridge, where her mother lived; and on the 5th, having returned to Dublin, he walked to the University Club to receive his letters.

The weather was then intensely cold; ice and sleet prevailing, and influenza epidemic in the city. The Bishop, on his return to his hotel, felt chilled and poorly, though they little anticipated that his days were numbered. The sad diary of these last days runs thus:—

*"6th January, 1892.*—Went out in the morning, but in the afternoon consented to see Dr. Little, who came in the evening and prescribed bed and complete rest.

*"7th.*—Slept a great deal. When awake, very restless and feverish.

*"8th.*—No change.

*"9th.*—Saw his son, Major John Reeves. Very weak; but insisted on sitting up in bed to sign three letters.



“10th—In morning somewhat better, and continued to take food regularly; but towards night weaker. Night of great restlessness, and first symptoms of wandering. Dr. Bewley sent for at 4 A. M.

“11th.—Telegraphed for Major Reeves and Mrs. Richardson, a most dearly loved daughter, whose infirmity alone prevented her sooner sharing the privilege of nursing him. To his wife he spoke, at intervals, words of loving kindness towards all his children. Dr. Gordon called in consultation. When the Bishop saw him, he raised himself with wonderful vigour, and cried out: ‘How are you, Gordon, my old friend?’ His absolute unconsciousness of his danger was, Dr. Gordon said, the worst sign. No hope given. Assistance of trained nurse called in, and many remedies tried to relieve oppression; but with no avail. Dean Dickinson came and prayed with him, and the Bishop responded ‘Amen’ to each prayer, clearly and solemnly, although the mind was wandering at times. He recognised his daughter when she arrived about 9.30 P.M., and spoke cheerfully to her and to his wife of ‘all going home together.’

“Later, when consciousness of all around seemed dimmed, except when distinctly addressed by one of those near him, his mind seemed to dwell continually in the thought of God and holy things; and for many hours before his breathing ceased, he uttered no word that was not prayer or praise, or the creeds; and at times the mind in its weakness seemed struggling with the memory of a sermon addressed recently to Confirmation candidates—words of encouragement to good, and advice in the Christian walk. Once or twice, too, his voice tried to frame the air of a chant or a hymn—the splendid voice of such strength and compass in health—now broken and almost gone, and still striving to raise one note of praise.

“Shortly after midnight, it seemed to those beside him that the end had come; but he rallied again, and spoke at intervals, as told above, till very near the last. It came, peacefully and without a struggle, at 6.15 A.M., January 12th, 1892.”



So passed to his eternal rest William Reeves, in his seventy-seventh year, honoured and beloved, and, till within a week of his decease, in the enjoyment of his customary activity and energy. On the 14th of January an impressive funeral service was held in St. Patrick's Cathedral. The Royal Irish Academy, as on a previous occasion when a President had died in office, attended the obsequies, the mace of the Academy being carried in state.

The Very Rev. Henry Jellett, Dean of St. Patrick's, spoke truly and touchingly of the great, yet humble soul, that had passed to his rest:—"I think I seldom met with a man," he observed, "who seemed so unconscious of his power, who seemed so humble, even though he possessed such intellectual power and such an amount of knowledge. His retentive memory supplied him with a store of information upon almost every subject, but for all that he was one of the most humble and gentle of men that, I dare say, many of you have ever known. I could, if I cared to detain you, give many instances of that great humility of his character. Perhaps I had better mention one. When the disestablishment of the Irish Church took place, and when it was thought right by the Synod that there should be a revision of our formularies, it was entrusted, as you are aware, to a committee to suggest the alterations which it was fit should be made. Of that committee the late bishop was one; he was more than that, he was secretary of the committee. I sat with him for many a day on that committee, while we were discussing things which to his mind were wholly displeasing. He never wished to see any change made in the Prayer Book, and never consented to it; but he sat there all those days, seldom even speaking a word, but faithfully recording all that passed in those meetings, in which were said very many things that grated upon his mind, but all of which he kept his faithful account of as secretary. He did that in the humility of his heart. It seemed to him, I have no doubt, that being appointed to an office in which he might serve the Church, he must submit patiently to all the unpleasantnesses that were brought with it; and so in his

whole life there was always that humility manifested in all his acts and words. As regards the kindness of his nature, he was a man full of anecdote ; he was very fond of telling stories which he had stored up in his mind, and which always came out on every occasion ; and yet I do not think any one ever heard him saying an unkind thing or telling an unkind story, showing always the same character, not only of gentleness, but also of tenderness. These are the aspects of his character by which he will be remembered by many who were not capable of judging, and who did not understand, his attainments in other ways. Ireland has lost a son who was more familiar with the antiquities of her race than almost any other man in the kingdom. The Church of Ireland has lost one who was a faithful son to her in every position in which he was placed, from the lowest to the highest ; and many and many a one, both here and elsewhere, have lost a friend whose memory will remain long fresh in their hearts."

After the service in St. Patrick's the mortal remains of Bishop Reeves were brought to Armagh, and deposited in the Chapter Room of its venerable Cathedral. On the following day, January the 15th, at noon, six colour-sergeants, of his son Major John Reeves's regiment, conveyed the coffin to the west door ; from thence personal friends of the deceased carried the bier up the Cathedral aisle and placed it in the Choir. Here the funeral service, which was choral, was completed, for the weather, which, though bright, was intensely cold, might in the open have proved dangerous to the health of many old friends who attended the Bishop's funeral. Indeed the Cathedral was filled with spectators, not casual on-lookers, but attached friends, who had come to pay the last sad office to one who had long lived among them, revered and beloved.

The Chairman of the General Synod of the Church of Ireland, His Grace the Archbishop of Dublin, at its opening meeting, 1892,

spoke feelingly of the death of the Bishop of Down and Connor. Lord Plunket observed :—

“In him we have lost a ripe scholar, who, by his special knowledge of antiquarian lore, and more particularly in its bearing on the history of our own Church, had won for himself a name throughout the length and breadth of the literary world ; a genial companion, who, by the charm of his conversation, flowing forth from a well-stored mind, and by his self-forgotten courtesy, was a welcome friend and guest in any social circle. Above all, we have lost one who, by his loyal and affectionate friendship, has left a blank of imperishable memory in many a mourner’s heart.”

Nor was the testimony of his clergy less emphatic. The Rev. H. D. Murphy, D. D., in a sermon preached in St. George’s Church, Belfast, remarked :—

“It is to be feared that the only quality some look for in a bishop is popular preaching ; but the main business of a bishop is not to preach, but to ordain, to confirm, to organize, to rule over his diocese, and to guide it with good and wholesome counsel and instruction. Such a one was the deceased prelate. As a bishop he was one to whom all his clergy could look up as a ‘Father in God.’ We could always rely on him to do the right, not the expedient ; the just, not the popular. He never spoke ‘to split the ears of the groundlings,’ never pandered to vulgar prejudices, never sold the cause of God for popularity. He was a man of unbending will, yet genial, courteous, and kind withal. He was simple in his manner of life, humble in his own estimation, yet, when he had given a decision in any case, you might depend that no violent clamour, no ignorant indignation, would make him say ‘Yes’ when once he had said ‘No.’ ”

The testimony of the Rev. Dr. Naylor, Rector of Warrenpoint, given in his interesting papers on William Reeves, Lord Bishop

of Down and Connor and Dromore, in the *Church of England Pulpit*, is as follows :—

“Dr. Reeves was intellectually a great man, yet what struck people who knew him most of all was how entirely he was unconscious of his greatness. It was not merely that he was endowed with humility, but that he seemed unconscious that he had any reason to think highly of himself; he was simple in his tastes and as easily pleased as a child, yet no man had higher views regarding the respect due to his office, and there was never any doubt possible to those who met him officially, that to deal with William Reeves the man was one thing, and with William Lord Bishop of Down and Connor and Dromore a different matter altogether. Yet here it was the office he sought to magnify, not the man. For my own part, while I hold views as to the episcopate similar to his, yet I feel that this high office added no lustre to this man, but on the contrary the episcopate was the gainer by having reflected on it the honour that shone from a character ‘whose goodness overshadowed its greatness.’”

Dr. Reeves's attitude in ecclesiastical matters was conservative. He was a churchman, strongly attached to the Prayer Book, and averse to alterations in the formularies. He was not a Ritualist. He disliked innovations in public worship. “Do not take upon you to alter the Collects; you cannot improve them,” he would say to the newly ordained. When asked to advise on the choice of a dignitary to fill an important office, he declined to name any candidate, but gave his views as to the required qualifications. These may be quoted as an evidence of his principles. “Firm and consistent churchmanship, tried and approved; dignity and gravity; firmness in administration; freedom from party bias; high theological standing. The other qualifications of mind, body, and estate; of temper, disposition, and character, are largely enjoyed by many.”

It will surely be conceded by all observers of his career that the

Bishop of Down and Connor himself possessed those qualities which he deemed of importance in high station, and carried out in the government of the united dioceses the principles which he thus laid down.

The Bishop of Derry bore similar testimony :—

“ THE PALACE, LONDONDERRY,

“ 14th November, 1892.

“ MY DEAR SIR,

“ I deeply regret that of the few letters which I have received from the late lamented Bishop Reeves only one, I fear, is in existence. It would bear witness to his great kindness, ecclesiastical learning, and practical prudence, but refers to a story so sad and a case of conscience so singular that it would be absolutely impossible to give it publicity.

“ I mention with deep pleasure that the Bishop of Down took the same view with the venerable Primate and myself upon the subject of the community, which is known as the Reformed Spanish Church, and upon the mode and extent of help, which, on our principles, it is well for us to bestow.

“ In speaking of his accordance with the statement of the minority, he said to me, emphatically, ‘ I agree with every word of it.’

“ His loss to the Church has been irreparable.

“ Yours most sincerely,

“ WILLIAM DERRY.

“ P.S.—May I add that few things have struck me so much as the bearing of Dr. Reeves when he acted as secretary of the committee for the revision of the Prayer Book; one knew how deep his convictions were, but his unclouded temper, his Christian patience, and exquisite impartiality were marvellously beautiful, and derived from the peace of his Master’s spirit.”



The Bishop of Salisbury had been, in 1890, a guest at Conway House. He wrote, soon after the death of his host, the recollections and impressions made by that visit:—

“THE PALACE, SALISBURY,

“23rd February, 1892.

“MY DEAR SIR,

“Nothing would have given me greater pleasure than to write my recollections of the very pleasant and profitable days which we spent in June, 1890, with my kind friend, the late Bishop of Down and Connor, but, alas! I kept no notes of our journey. I can only remember the general impression of his kindness and stimulating companionship at all points of it, in Dublin, on our journey northwards, and in his own home and neighbourhood. In Dublin I had the advantage of seeing the treasures of the Royal Irish Academy under his guidance—probably the best possible. He accompanied us, starting at quite an early hour, all through a long day’s excursion from Drogheda, in which his spirit and untiring brightness were perfectly wonderful and quite equal to his learning, which you know was immense in all the departments of Irish ecclesiastical history and antiquities. We visited in his company three typical fragments of the past: the curious beehive burial-place of New Grange, into which he crawled like a young man, certainly on rugs, kindly supplied to us by his pleasant friends Mr. and Miss Balfour; the round tower and churchyard of Monasterboice, and the ruins of Mellifont Abbey; and talked of many similar excursions which we hoped to make in other days. In his own home at Conway House, Dunmurry, he was a delightful host, and made me acquainted with many books that I had not previously seen, ending up with the valuable gift of his own, Adamnan’s ‘Life of Columba,’ which I need not say is a very scarce book. We visited, of course, Lisburn and Belfast together, and parted with great regret. I trust that his books and MSS. will pass into loving and intelligent hands. . . .”



Dr. Ingram, S.F.T.C.D., who succeeded Bishop Reeves as President of the Royal Irish Academy, in his Inaugural Address, delivered on November 30th, 1892, spoke thus of the late Bishop of Down and Connor :—

“ In referring to those who have gone before me, it is impossible not to think especially of my immediate predecessor. It is but a short time since he delivered his Inaugural Address, and there was no apparent indication of any decline in his activity and energy when he was suddenly and unexpectedly taken from us. He needs no formal eulogy, and I have already expressed in the Academy\* my deep sense of his eminent merits and services.”

Dr. Atkinson, Secretary of Council, writes in the Annual Report :—

“ In the death of our late President, Dr. Reeves, Lord Bishop of Down and Connor and Dromore, the Academy has to deplore the loss of one of its most eminent scholars, one of the most capable students of antiquity that Ireland has produced. Taken from us in the fulness of years, though still with abundant promise of admirable work for which none was more fitted, he has left an honourable record in publications, whose value can hardly be overrated, and is likely to increase with time.

“ This is, of course, not the place to enter into detail respecting the various works with which his name is indissolubly connected ; the mere enumeration of their titles affords but a very limited notion of the extent of his labours in the branches of study to which he devoted himself, and of which he was admittedly a master ; but it is only by long familiarity with some one of his numerous writings that one can attain to any just appreciation of their characteristic quality, viz. their accuracy. In this respect it may be safely affirmed that few writers have surpassed him ; the attention he devoted to his self-imposed duty was never relaxed ; no document bearing on any point under discussion escaped his

\* See *ante*, p. 150.

notice ; no authority was ignored ; and what is perhaps more significant, no quotation or reference was left unverified. His keen eye in the review of masses of fact, his sagacity in the discovery of sources of information, the scholarly habits that made him dwell lovingly on all the *minutiæ*, till the whole subject under study was irradiated with the fullest light of positive knowledge, give to his writings a powerful attraction, and promise for them a lasting place in the memory of scholars, a continued claim to the gratitude of all who are interested in the study of the antiquities of Ireland."

Such are the testimonies of those best qualified to judge, to the attainments of William Reeves, and the services he rendered to learning. His aims have been, as far as possible, given in his own words ; his successes, in the words of men of eminence, his contemporaries, and friends. Of the vast mass of correspondence preserved by him, and the letters treasured by those to whom he addressed them, those only have been selected which appeared best to indicate character, and objects steadily pursued throughout life. That life, almost entirely passed in Ireland, in country districts, remote from the intellectual stimulus of social intercourse, from ready access to books, and without the opportunities afforded by ample means, was yet a life of successful achievement. Although only a curate up to the age of forty-two, with large family, straitened income, laborious daily work—always conscientiously performed—the subject of this biography was enabled, by the sheer force of character, of integrity, prudence, self-denial, industry, and perseverance, to leave behind him much precious work done for Country and Church. His unaffected goodness and kindness made for him hosts of friends. His faithfulness deserved and secured their life-long regard. He lived to occupy the chair of Jeremy Taylor, and, like that illustrious prelate, to leave a name which will be more and more honoured as time goes by.

BIBLIOGRAPHY  
OF THE  
WORKS OF WILLIAM REEVES, D.D.,

*Lord Bishop of Down, etc., President, R.I.A., etc.*

BY  
JOHN RIBTON GARSTIN, B.D.,

F.S.A. ; V.-P., R.I.A. ; V.-P., R.S.A.I., ETC.



## APPENDIX.

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### BIBLIOGRAPHY OF THE WORKS OF WILLIAM REEVES, D.D.,

*Lord Bishop of Down, etc., President, R. I. A., etc.*

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NO complete Catalogue of Dr. Reeves' publications has appeared in print. Many of his writings were not published separately in the ordinary way, but, having been printed for the Royal Irish Academy and other Societies, additional copies were printed off for the writer: sometimes with a title-page prefixed, and usually with an independent pagination. Such re-issues being limited in number, and not on sale, could not be widely known, and this, with the fact that he did not publish in London, may partly account for the Bibliography of his works having been so strangely neglected.

As illustrating the way in which publications, brought out as were the Bishop's, appear—or rather fail to appear—in the catalogues of great libraries enjoying copyright privilege, it may be worth referring to that of Oxford. The Bodleian Catalogue has twenty-one references under the title “Reeves (William);” but, of these, only seven belong to the Bishop, and one is a cross-reference to Mr. Carroll's *Clergy of St. Bride's*, &c., the Preface of which was furnished by Dr. Reeves. The British Museum Catalogue contains eleven of his works, and the same cross-reference. In Belfast—the city of his Sec—the Linen-Hall Library has ten pamphlets by the Bishop; but his name does not appear in the Catalogue (1880) of the Public Library (Lending Department).

Darling's *Cyclopædia Bibliographica* (Authors), 4<sup>o</sup>, London, 1854, has, in its 3328 columns, not a single entry relating to Dr. Reeves, though it gives a copious account of the works of a Rev. William Reeves, Fellow of King's Coll., Camb., as well as a biographical notice of him.

In Bohn's edition of Lowndes' "Manual," 1863, Dr. Reeves' name does not appear,—except in the Bannatyne Club list of publications, which includes the reissue of his Adamnan's "Life of St. Columba."

In Allibone's "Dictionary," (three volumes), 1870, three of Dr. Reeves' books are noticed:—(1) *Ecc. Antiqq. of Down, &c.*; (2) *Account of St. Patrick's Bell*; and (3) *Adamnan's Columba*. In the three-volume Supplement to "Allibone," bringing it down to 1891, the name of William Reeves is not included.

When the Catalogue of Mr. E. P. Shirley's Irish Library at Lough Fea was privately printed in 1872 by that gentleman, who was a warm friend of Dr. Reeves, it included most of his works then published, and referred to him in the preface as "associated with almost every work which has of late years issued from the Press in connexion with the true history and antiquities of Ireland."

In 1878 Mr. Charles Philip Cotton brought out a second Supplement to his father's *Fasti Ecclesiæ Hibernicæ*, carrying on that work to the era of Disestablishment, and, as Dr. Reeves had lately come within its scope, a list of his writings was published in it (pp. 89–90). Archdeacon Cotton was a skilled Bibliographer, having been Sub-Librarian of the Bodleian, and Dr. Reeves himself was equally skilled in that way,\* not only from taste and knowledge, but from the requirements of his duty as "Keeper" of the Public Library of Armagh—an institution, founded and endowed by Primate Robinson, which Dr. Reeves had been placed in charge of by Primate Lord J. G. Beresford in 1862, and of which he remained "keeper" for 24 years—in fact till the 1st of November following his consecration. That list comes down only to 1877, and is not as full as could be wished, especially as regards the class of publications above referred to.

I have therefore undertaken the present List, with the aid not only of public libraries and literary friends, but of a written list, roughly prepared by the Bishop himself. He presented to the Royal Irish Academy two volumes containing sixteen of his pamphlets, or minor publications, and

\* As an instance of Dr. Reeves' keenness and generosity in matters bibliographical, it may be mentioned that he voluntarily compiled the Catalogue of the Library of the University Club, Dublin. Apart from the handwriting, and a quasi-imprint, "Armagh," there is nothing to indicate the fact. The construction of the Catalogue of the Armagh Library was largely his work, and he transcribed all the entries from the slips into the Desk-Catalogue with his own hand, almost without a blot or erasure—a remarkable performance, worthy of one of the early scribes, whose merits he was wont fondly to dilate upon. In reading through this large Catalogue I met with only



to the Armagh Library a 4to volume containing nine, and an 8vo containing seventeen of the like. There is also in Trinity College Library an 8vo volume, "Gall. c. 11. 50," in which are bound twenty-one such pamphlets, the titles of which are in the printed Catalogue, and prefixed to the volume in writing. Dr. Reeves also formed for himself two similar volumes, one 4to and one 8vo, containing twenty-one and thirty-five publications respectively. The last are bound in green morocco, lettered "Reeves' Tracts." These four sets all differ in contents and arrangement. The Bishop's own set, formed after his consecration (and including Archdeacon Meade's Sermon preached thereat, on the 29th of June, 1886, 8vo, *Armagh*, 1886), has been entrusted to me by his son, Major Reeves. It is enriched by many notes and addenda in the Bishop's minute but beautifully clear writing, and the arrangement is mainly chronological. It is, however, not quite complete.

I have thought it best, in the following List, to adhere in the main to the general bibliographical usage of arranging the several entries in the ORDER of first publication, though the MS. list, above referred to, does not always proceed on this plan. Classification by subjects has some advantages, but chronological arrangement is preferable for many reasons, and it best exhibits the life's work of an author. It must, however, be borne in mind that the time of publication frequently differs considerably from the time of production, as, for instance, in the case of some of the reprints, which appeared before the volumes in which they were subsequently published, and as in the case of the Paper on St. Patrick's Bell, which was not issued until 1877, though read in 1863.

Some NOTES have been added, but fewer and less copious than the material available would supply, for I am unwilling to unduly extend an Appendix which, to the general reader, may seem already too long.

The few ABBREVIATIONS used scarcely need explanation, but it may be well to state that "R. I. A." represents "Royal Irish Academy," "T. C. D." stands for "Trinity College, Dublin," and "U. J. A." for the "Ulster Journal of Archæology," of which nine 4to volumes were published at Belfast, 1853-61.

one evident error, a word repeated. Bishop Reeves never was more happy than when helping some literary friend by correcting proofs for him. The last book he thus assisted was Dr. M'Cready's *Dublin Street-Names*.

My friend Rev. W. Reynell, B.D.—himself ever ready to help literary workers—has supplied me with a list of publications, chiefly topographical, the authors of which have expressed their acknowledgments for assistance received from Dr. Reeves, but it scarcely comes within the scope of this bibliography, and would unduly extend it if printed.

## LIST OF PRINTED WORKS.

**A Description of Nendrum, commonly called Mahee Island**, embracing its present condition and past history. Paper read before the Down and Connor Church Architecture Society, Nov. 5, 1844; and published in "Papers read before" that "Society during the year 1844, with Illustrations. Printed for the Society and sold by G. Phillips, Belfast," &c. Pp. 39. 4°. *Belfast*, 1845.

[This is the earliest published work of Dr. Reeves, and I cannot find that it was reprinted. The title only is mentioned in the Bishop's List, and the only copies I know of are—one in the National Library, Dublin, presented by Mr. R. M. Young, of Belfast; and two in the possession of Miss Stokes.]

**Ecclesiastical Antiquities of Down, Connor, and Dromore**; consisting of a Taxation of those Dioceses, compiled in the year 1306, with Notes and Illustrations. [One folding plate: facsimile of MS.] Pp. xxiv + 436. 4°. *Dublin*, 1847.

[Uniform with the Irish Archaeological Society's Publications. The Papal "Taxation" (with translation opposite it), which forms the basis of this book, occupies only about a fourth of pp. 2–120. The remainder—about fifteen-sixteenths, counting the Index—is the work of Dr. Reeves. His 4° vol. of "Tracts" includes a four-page Prospectus and Specimen. In the former it is said that the work, "containing above 300 pages," will have "a Map to correspond with the Text." Such a map, in MS., I saw amongst the Bishop's papers.]

**Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. 1397**; with a Rental of the See estates at that time. Edited from the original roll preserved in the Archiepiscopal Record Closet of Armagh. With an Introduction and Notes. Pp. xx + 149. 4°. *Dublin*, 1850.

[*Irish Archæological Society*. Presented to the members by the writer.]

**A Historical and Illustrative Description prefixed to Five Chromo-Lithographic Drawings representing an Irish Ecclesiastical Bell**, which is supposed to have belonged to Saint Patrick. Printed and published by Marcus Ward & Co.

Pp. 5. Folio.\* *Belfast*, 1849.

——— 2nd edition.

Pp. 5. Folio. *Belfast*, 1850.

[See below, 1877; and note as to size at foot.\* The two Editions are alike; but I learn from Mr. L. M. Ewart that the price of the former to subscribers was 10s., while that of the second edition was advanced to 15s.]

**Description of the Codex Maelbrihte**, an Irish Manuscript of the Four Gospels preserved in the British Museum. Being the substance of a Paper read before the Royal Irish Academy Jan. 13, 1851.

(*Proceedings, R.I.A.*, vol. v., pp. 45–67.)

8°. *Dublin*, 1853.

——— Reprint, with title-page, and new pagination. Pp. 24. 8°. *Dublin*, 1851.

[Two copies of this Pamphlet are bound in the Bishop's own collection of his Tracts. Both have numerous corrections and notes in the wonderfully minute writing of Dr. Reeves. He notes at the top of the second copy—"I collated the quotations from this charming MS., and made a fresh examination of it July, 1869.—W. R."]

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\* Following the Catalogue of T. C. D. Library, I set this down as a Folio, but according to the latest authority, as elaborately explained in the *Year-book* of the Library Association in the present year, it would be classed as an Octavo. A rough-and-ready rule is much needed for size-notation, and the recent distinction between

**Notice of a Record [Ulster Memorial] preserved in the Chapter-house, Westminster** (with eight woodcuts of the Seals). Read before the R. I. A. May 26, 1851.

(*Proceedings, R.I.A.*, vol. v., pp. 132-6.) 8°. *Dublin*, 1853.

—— Reprint, with title-page, and new pagination. Pp. 8. 8°. *Dublin*, 1851.

[This Reprint is only to be found—so far as I am aware—in the Library of T. C. D. and in the Armagh Library.]

**An Ancient Scotch Deed [of 1408].** Read before R. I. A. Jan. 12, 1852.

(*Proceedings, R.I.A.*, vol. v., pp. 230-4.) 8°. *Dublin*, 1853.

—— Reprint, with heading, and new pagination. Pp. 4. 8°. [*Dublin*, 1852?] ]

[With a Translation and notes. The printed catalogue of T. C. D. adds that the deed is “written on goat-skin, being a grant of certain lands in Islay from MacDonnell of the Isles to Brian Vicar Magee.”]

**The Antiphonary of Bangor [Co. Down].** Reprint, pp. 1-12, from:—

(*Ulster Journal of Archæology*, vol. i., pp. 168-79.) 4°. *Belfast*, 1853.

[See the edition issued by the *Henry Bradshaw Society*.]

**Kilnasaggart [Co. Armagh, Pillar-stone].** (With a lithographed plate.)

(*U. J. A.*, vol. i., 221-5.) Reprint, pp. 1-5. 4°. *Belfast*, 1853.

**The Seal of Hugh O'Neill.** (With woodcut.)

(*U. J. A.*, vol. i., 255-60.) Reprint, pp. 1-4. 4°. *Belfast*, 1853.

**Saint Mura.** [Two lithographed plates of his Bell are with the Paper which follows in the Journal.]

(*U. J. A.*, vol. i., 271-3.) Reprint, pp. 1-3. 4°. *Belfast*, 1853.

**Irish Library, No. 1.—Colgan's Works.**

(*U. J. A.*, vol. i., 295-302.) Reprint, pp. 1-8. 4°. *Belfast*, 1853.

**Irish Library, No. 2.—Fleming's Collectanea Sacra.**

(*U. J. A.*, vol. ii., 253-61.) Reprint, pp. 253-60 (not repaged, but one page retrenched, to 8 pp.) 4°. *Belfast*, 1854.

**Irish Itinerary of Father Edmund Mac Cana** [in the Cos. of Louth, Down, and Antrim]. Translated from the original Latin, and illustrated with notes.

(*U. J. A.*, vol. ii., 44-59.) Reprint, pp. 1-16. 4°. *Belfast*, 1854.

**The Island of Tiree [Argyle].** (With a map.)

(*U. J. A.*, vol. ii., pp. 233-44.) [No reprint?] 4°. *Belfast*, 1854.

**The Annals of Ulster** [to A.D. 601], translated from the text of O'Connor's *Rerum Hibernicarum Scriptores Veteres*, for the *Ulster Journal of Archæology*. (“With copious notes.”—W. R.) Pp. 48 [4 + iv. + 40]. 4°. *Belfast*, 185[3-4.]

[Prefixed are introductory notice (by W. R.?) 2 pp., and Dr. O'Connor's preface, pp. iv. The greater portion of the 40 pp. of text is filled by notes in small type. The name of the translator is not stated. Dr. Reeves' name occurs only incidentally in the introductory notice, and it does not appear what was his share of the work. There is however no reason to doubt that the

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the names for sizes of books printed on watermarked and unwatermarked folio leaves seems too great a refinement. The illustrations in this publication (which measures 14 $\frac{3}{4}$  in. by 11 $\frac{3}{4}$ ) are the actual size of the Bell and its Shrine. The latter are now in the R. I. A. Museum, Kildare-street, Dublin.

translation and notes are both by him. In the title-page the work is said to be "for the" *U.J.A.*, and in the introductory note the conductors of the Journal promise to issue it as an appendix with separate pagination, to be issued with each number till completed. It seems to have only come to A.D. 601, ending abruptly. In the Bishop's copy there are some slight corrections in MS., and two letters are inserted.]

**Ancient Exchequer Accounts of Ulster.** [A.D. 1259–62.]

(*U.J.A.*, vol. iii., pp. 155–162.) [No reprint?] 4°. *Belfast*, 1855.

[In the *U.J.A.* the copy and translation are said to be supplied by Mr. J. F. Ferguson, of the Exchequer, and Dr. Reeves' name is not mentioned in this Paper. Perhaps he supplied the notes. The Paper is included in the MS. List, but not in the Bishop's own volume of his "Tracts."]

**St. Patrick's Church of Ballymena.** (Circular inviting subscriptions.)

Pp. 4. 4°. *Ballymena*, 1854.

[Unsigned, but included in the 4° vol. of "Reeves' Tracts." See next.]

**Memoir of the Church of Ballymena.**

Pp. 8. 12°. *s. l. & s. a.*

[This is without name or date. It is marked to come "First" in the Bishop's own set of 8° "Tracts," and is dated in his writing "July, 1854."]

[*Vita Sancti Columbæ: Auctore Adamnano, Monasterii Hiensis Abbate.*] **The Life of St. Columba**, founder of Hy; written by Adamnan, ninth Abbot of that monastery. The text from a manuscript of the eighth century: with the various readings of six other manuscripts, preserved in different parts of Europe. To which are added copious notes and dissertations illustrative of the Columban institutions of Ireland and Scotland. (With engraved Frontispiece—Map of "Scotia sive Hibernia"—five plates of facsimiles of MS., and two folding tables of Genealogies, viz. of—1. Early Abbots of Hy; and 2. Dalriadic Kings.)

Pp. lxxx + 497. Sm. 4°. *Dublin*, 1857.

—— Edited for the Irish Archaeological and Celtic Society, and copies printed upon Bannatyne Club Paper for the members of the Bannatyne Club, Edinburgh.

4°. *Edinburgh*, 1857.

—— [Vol. vi. of *The Historians of Scotland.*]

† 1871.

—— Reissue.

4°. *Edinburgh*, 1874.

[The Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, Durham, is preparing a Student's Edition. I have a letter in which he says:—"I never open Bishop Reeves' *Adamnan*—and I open it several times a day at present—without a feeling of amazement that anyone could have produced such a work so comparatively early in life, and when so little had been collected on the subject. He has left very little for anyone else to do."]

Allibone's *Dictionary*, referring to this, cites Craik's *Eng. Lit.*, 1863, describing it as an "admirable edition," adding:—"See also Burton's 'Book-hunter,' &c.; 'Book Club Lib.,' 1862." See Smith's *Dict. of Antiqq.*

Mr. E. P. Shirley, in the Catalogue of his Irish Library at Lough Fea, gives the following extract from a Letter of Count Montalembert to the Earl of Dunraven, dated Paris, Nov. 2, 1866:—"One of these copies is for Dr. Reeves, whose address I do not know, and to whom I beg you to send it with the renewed expression of my gratitude and admiration for his beautiful volume on St. Columba, which you gave to me, and without which I never should have been able to write the greatest part of *The Monks of the West*." A Memoir entitled "Saint Columba, Apostle of Caledonia," was published by Count de Montalembert. 12°. *Edin.*, 1868.

The Bishop of Salisbury (Dr. Wordsworth) writing to the Rev. Dr. Naylor, relates how Bishop Reeves gave him at Conway House, Co. Antrim, in 1890, "the valuable gift of this very scarce book."

The author's annotated and corrected copy is in the hands of his son, Major Reeves.]



**The Ancient Abbatial Succession in Ireland.** [Abstract.] Read before R. I. A., Jan. 12, 1857.

(*Proceedings, R.I.A.*, vi., 447-51.) See next. 8°. *Dublin*, 1858.

**The Irish Monastery of Honau, on the Rhine.** Read before R.I.A., Jan. 26, 1857.

(*Proceedings, R.I.A.*, vi., 452-61.) 8° *Dublin*, 1858.

[These last two Papers were reprinted, repaged, with one title-page.]

Pp. 1-6 + 7-16. 8°. *Dublin*, 1857.

**St. Beretchert of Tullylease** [Co. Cork]. (With lithographed plate.)

(*U.J.A.*, vol. vi., 267-75.) Reprint, recast, pp. 1-8. 4°. *Belfast*, 1858.

[In the Bishop's own copy is a long MS. note at end.]

**The Irish Monasteries in Germany.** Translated from the German of Dr. Wattenbach. (And edited, with notes marked "Ed.".)

(*U.J.A.*, vol. vii., 227-47; and 295-313.) 4°. *Belfast*, 1859.

—— Reprint, pp. 1-39.

4°. *Belfast*, 1859.

**Early Irish Caligraphy.** Translated from the German of Dr. Ferdinand Keller, with Introduction and notes. Also Supplement (p. 305), being translation from the German of Dr. Waagen on miniature-painting in Ireland, from *Kunstwerke und Künstler in England und Paris*, I. p. 134, seq., III. 241. (With six plates of facsimiles: five are folding; four are coloured.)

(*U.J.A.*, vol. viii., 210-30; and 291-308.) 4°. *Belfast*, 1860.

—— Reprint, pp. 1-40.

4°. *Belfast*, 1860.

**Hymnus Sancti Aidi.** Read before R. I. A., Nov. 8, 1858.

(*Proceedings, R.I.A.*, vii., 91-6.) 8°. *Dublin*, 1862.

—— Reprint, with title.

Pp. 1-6. 8°. [*Dublin*, 1859.]

[There is a MS. note in the author's copy at p. 3.]

**Memoir of the Church of S. Duilech** (commonly called St. Doulagh's) in the Diocese of Dublin. Read before R. I. A., April 11, 1859.

(*Proceedings, R.I.A.*, vii., 141-7.) 8°. *Dublin*, 1862.

—— Reprint, with title and much additional matter and a wood engraving of the church. Pp. 1-12. 8°. *Dublin*, 1859.

[In the author's copy are some MS. notes. With this was issued, Circular of the Preservation Committee (with two wood engravings—the church, as before, and the well).—W. R., Hon. Sec. 4 pp. In the Armagh vol. of "Reeves' Tracts" this circular is counted as one.]

**On certain Crannoges in Ulster.** Read before R. I. A., April 11, 1859.

(*Proceedings, R. I. A.*, vii., 153-8.) See two next. 8°. *Dublin*, 1862.

**On the Crannoge of Inishrush and its ancient Occupants.** Read before R.I.A., Nov. 14, 1859.

(*Proceedings, R.I.A.*, vii., 212-7.) See next. 8°. *Dublin*, 1862.

The two last were reprinted, repaged, and issued with additions, under the title:—

**Notices of certain Crannogs** [*sic*], or Artificial Islands, which have been discovered in the Counties of Antrim and Londonderry. Pp. 1-9-14. 8°. *Dublin*, 1860.

**St. Maclrubha: His History and Churches.** A Paper read before the Society of Antiquaries of Scotland, June 14, 1859.

(*Proceedings of the Soc. of Antiq. of Scotland*, vol. iii., pp. 258–96.)

Sm. 4°. *Edinburgh*, 1861.

——— Reprint (by Neill & Co.), without direct reference to source; re-paged, with Title. Pp. 1–41. Sm. 4°. *Edinburgh*, 1861.

**The Ancient Churches of Armagh [City].** Being the substance of a Paper read before the Armagh Natural History and Philosophical Society, March 14, 1860. [With folding map of Armagh, from Rocque's map of 1760, and Livingstone's survey, 1767.] Printed for the author, by J. F. Fowler, Dublin. [He had Irish type.]

Pp. 54. 8°. *Lusk [Co. Dublin]*, 1860.

[A note prefixed says:—"Five hundred copies of this lecture have been printed, the proceeds of which, at half-a-crown a-piece, the writer intends to devote to the repair of the Round Tower at Lusk." In the Author's own copy, a long MS. note (on Loch Lapan) is entered at p. 35.]

**On Marianus Scotus of Ratisbon.** Read before R. I. A., April 9, 1860.

(*Proceedings, R. I. A.*, vii., 290–300.)

8°. *Dublin*, 1862.

——— Also published in the *Natural History Review and Quarterly Journal of Science*. 8°. *Dublin*, July, 1860.

——— Reprint from the latter, repaged, with heading, but without title-page.

Pp. 12. 8°. [*Dublin*, 1860?]

[There are MS. notes in the author's copy, at p. 10.]

**On a Manuscript of the tract entitled:—"Tipicus ac tropologicus Jesu Christi Genealogiæ Intellectus, quem Sanctus Aileranus, Scottorum Sapientissimus, exposuit,"** preserved in the Imperial Library at Vienna. Read before R. I. A., Jan. 14, 1861. [See note to next.]

(*Proceedings, R. I. A.*, vii., 369–71.)

8°. *Dublin*, 1862.

**Notice of some of the Lives which seem to have been ready, or in preparation, for the continuation of the "Acta Sanctorum Hiberniæ" at the death of Colgan.** Read same time as the preceding, and published with it.

(*Proceedings, R. I. A.*, vii., 371–5.)

8°. *Dublin*, 1862.

——— Reprint of the last two together, re-paged, but without title.

Pp. 1–7. 8°. *Dublin*, 1860.

[Note.—Though these two are bound in the Bishop's volume of collected works of his, and the former—not the latter—is included in all the lists, they are stated in the text to be "by Charles Mac Donnell, Esq.," and in the Library Catalogue of T.C.D. they are entered under "Mac Donnell," though bound in the vol. of "Reeves' Tracts." A portion of the MS. which is preserved, inserted in Bishop Reeves' copy, is in his writing, and the name of Mr. MacDonnell is struck out in it. In the Index of the Proceedings, R.I.A., compiled by Dr. Reeves himself, these are described as his own communications.]

**A Lecture on the Antiquities of Swords [Co. Dublin].** Delivered in the borough schoolhouse, Sept. 12, 1860.

(*Swords Parish Magazine*.)

8°. [*Dublin* ?], Jan. and Feb., 1861.



**Memoir of the Book of Armagh.***(Swords Parish Magazine.)*8°. [*Dublin* ?], Mar. and Apr. 1861.

—— A reprint, or 2nd edition, omitting a page at beginning, and paragraph of 5 lines at end, without title, but with heading.

Pp. 1–12. 8°. [*Dublin* ?], 1861.

—— Also reprinted in the *Irish Ecclesiastical Gazette* of March 18, 1892, and 4 subsequent numbers.

[See below, Paper on same subject, read before R.I.A., 1891.

Dr. Reeves included in the 8° volume of his publications a 2-page circular inviting contributions towards its publication, issued in January, 1864.]

**On the Townland distribution of Ireland.** Read before R. I. A., April 22nd, 1861.*(Proceedings, R.I.A., vii., 473–90.)*8°. *Dublin*, 1862.

—— Reprint, re-paged, without title.

Pp. 1–18. 8°. [*Dublin*, 1861 ?][See below, under *Unpublished Works*.]**On Augustin, an Irish Writer of the 7th [misprinted 17th] century.** Read before R. I. A., June 10, 1861.*(Proceedings, R.I.A., vii., 514–22.)*8°. *Dublin*, 1862

—— Reprint, re-paged, without title.

Pp. 1–9. 8°. [*Dublin*, 1861 ?]**Index to the Topographical Poems of John O'Dubhagain and Giolla-na-naomh O'Huidhrin.***(Irish Archæological Society.)*8°. [4° ?] *Dublin*, 1862.**Index to the Proceedings of the Royal Irish Academy:—**

—— Vols. i.–vii., in vol. vii., pp. xxxix.–lxxxix.

8°. *Dublin*, 1862.

—— Vol. viii., 1861–4, in vol. viii., pp. xlii.–liv.

8°. *Dublin*, 1864.

[Presented to the Academy by compiler, the Secretary, Dr. Reeves.]

**Works of Archbishop (James) Ussher.** (The only collective edition. Published by the Board of Trinity College, Dublin, in 17 volumes, 1841–8, 1862–4):—

Latter half of vol. xiv., edited by William Reeves.

8°. *Dublin*, 1862.

*Indexes* to Ussher's works (forming vol. xvii.).

8°. *Dublin*, 1864.

[These were published 14 and 16 years after the other volumes.]

**A Memoir of the Céili-Dé, or Culdees, of Ireland and Great Britain.** Read before R. I. A., Nov. 12, and Dec. 10, 1860.*(Transactions, R.I.A., Section of Antiqq., xxiv., 119–264.)*4°. *Dublin*, 1864.

—— This was re-issued with the imprint, “Printed by M. H. Gill, Printer to the Royal Irish Academy,” and the title:—

**The Culdees of the British Islands, as they appear in History, with an Appendix of Evidences.** Pp. xi + 163. 4°. *Dublin*, 1864.

[The Preface, 7 pp., is dated from the Library, Armagh, Nov. 16, 1864. Evidences, 84 pp., Index, 17 pp. Though thus re-issued, this was not separately published. The R.I.A. stock of it in the *Transactions* was exhausted long ago, and a copy of it is seldom offered for sale.]

**The Martyrology of Donegal.** A Calendar of the [native] Saints of Ireland. [By Michael O'Clerigh.] Translated from the original Irish by the late John O'Donovan, LL.D., and edited, with the Irish text, by James Henthorn Todd, D.D., and by William Reeves, D.D.

(*Irish Archæol. and Celtic Soc.*) Pp. xlvii + 566. La. 8°. Dublin, 1864.

[The text, with translation opposite, and footnotes under both, fills 351 pp. The table—also translated, and with notes—pp. 353–479. Indexes 481 to 566. These were the work of Dr. Reeves (*see* p. xxi.), as well as the notes marked (R.). The original was, by leave of the Belgian Government, copied by O'Curry, 1851. From this beautiful copy Dr. Reeves made a copy for his own use “in a style of Irish calligraphy almost rivalling that of Mr. Curry, and from this he made another transcript for the use of the printers.” (Note by Dr. Todd, p. x.)]

**Memoir of Stephen White.** [Stephanus Vitus, s.j., 17th cent.] Read before R.I.A., Nov. 30, 1861.

(*Proceedings, R.I.A.*, viii., 29–38.) 8°. Dublin, 1864.

——— Reprint, re-paged, with heading. Pp. 1–10. s. l. & s. a.

**On the Island of Sanda** [Scotland]. Read before R. I. A., April 14, 1862.

(*Proceedings, R.I.A.*, viii., 132–5.) 8°. Dublin, 1864.

——— Reprint, re-paged, with heading. Pp. 1–4. s. l. & s. a.

**On SS. Marinus and Anianus, two Irish Missionaries of the seventh century.** Read before R. I. A., Feb. 23, 1863.

(*Proceedings, R.I.A.*, viii., 295–301.) 8°. Dublin, 1864.

——— Reprint, re-paged, with heading. Pp. 1–7. s. l. & s. a.

**On Some Ecclesiastical Bells in the collection of the Lord Primate** [M. G. Beresford.] Read before R. I. A., Dec. 14, 1863.

(*Proceedings, R.I.A.*, viii., 441–50.) 8°. Dublin, 1864.

——— Reprint, re-paged, with heading. Pp. 1–10. s. l. & s. a.

——— Partly reproduced (with a Plate showing 4 of the Bells, and a Woodcut) in the *Proceedings* of the Soc. of Antiquaries of London, June 15, 1865.

Pp. 3. 8°. London, 1865.

[These 5 Bells, &c., were presented by the Primate's son, George Beresford, Esq., to the Public Library, Armagh.]

**Note on a Bull of Pope Innocent IV.** [From the Public Library, Armagh.] Read before R. I. A., April 25, 1864.

(*Proceedings, R.I.A.*, ix., 40, 1 p.) 8°. Dublin, 1867.

[The text, occupying 14 lines, with only one brief note. Not reprinted?]

**A Leaflet of Parochial History . . .** [As to appointments in Armagh diocese.]

Pp. 4. 8°. s. l. 1867.

[No name or place. This is included in Bishop Reeves' “Tracts,” but not in list. If he wrote any of it, it could only be the introductory lines.]

**Convocations and Diocesan Synods in England and Ireland.** Report of Church Congress held in Dublin, 1868, pp. 248-58; (+ 11 pages of discussion thereupon).

[Not reprinted?] 8°. *Dublin*, 1868.

[This is neither in the Bishop's "Tracts" nor list. Writing to a friend he said of this Paper:—"It is the fullest on the subject that I know of." He subsequently made a large MSS. collection as to the Irish Convocation, now in the Library of T.C.D.]

*Appendix* to the Report of Her Majesty's Commissioners on the Revenues and Condition of the Established Church (Ireland). Presented to both Houses of Parliament. ("Blue-book," headed at first:—"Private and Confidential.")

Included two papers by Dr. Reeves:— Folio. *Dublin*, 1868.

**On the Primacy of Ireland.** Paper 12. [See next.] Pp. 99-104.

**On the Extra-Parochial Districts termed Granges.** Paper 17. Pp. 114-6.

The former of these was, twenty years afterwards, reprinted verbatim in large type (at Dublin University Press, though bearing the imprint "Armagh," as was the case in some of the Bishop's other publications), and with a preliminary "Advertisement," as a pamphlet, entitled:—

**The Primacy of Ireland resident in the See of Armagh for fourteen centuries.**

Pp. 19. (Large print.) 8°. *Armagh*, 1886.

[In the Author's own copy, MS. notes are added at pp. 7 and 19, and 2 pp. of MS. inserted at the former].

Occasional Papers of the Standing Committee of the Irish Church Conference:—

1. **On Trusts held by Ecclesiastical Persons in Ireland.** Pp. 6. 8°. *Dublin*, 1869.

2. **On Ecclesiastical Records.** Pp. 4. 8°. *Dublin*, 1869.

**Brief Statement of the Contents of the Diocese of Glendaloch proper.**

[A single leaf. See next.] 8°. [*Dublin*, 1869.]

**Analysis of the United Diocese of Dublin and Glendalough.**

Pp. 8. 8°. [*Dublin*,] Sept., 1869.

[In the Bishop's volume are three other printed documents on this subject, and a MS. note relative to the "Analysis."]

**A Sermon at the Consecration of the Church of St. Patrick of Ardragh** [County Monaghan], in the Diocese of Clogher, on the 13th day of October, 1868.

Pp. 36. Sm. 4°. *London*, 1869.

[Printed privately for Mr. E. P. Shirley, of Lough Fea, at the Chiswick Press. The only sermon by Dr. Reeves which has been published; and his only publication brought out in London, except the paper on Armagh Library.]

**On an Ancient Inscribed Shrine Arch.** [Of Bronze, found near Ballymena.] (With two engraved Plates.) Read July 21st, 1869.

(*Journal of the Hist. & Archaeol. Assoc. of Ireland.* 3rd S. i., 1868-9, 353-6, —not "April, 1869.") 8°. *Dublin*, 1873.

——— Reprint, re-paged, and re-arranged, with heading. Pp. 4. 8°. *Dublin*, 1869.

**The Book of Common Prayer, according to the Use of the Church of Ireland: Its History and Sanction.** Pp. 54. Large print. 8°. *Dublin* (Jan.), 1871.

[There is no name on the title-page, but the preface is signed.]

- On an Irish Copy of the Creed of St. Athanasius.** *Appendix* to a Sermon entitled, "The Athanasian Creed," by William Lee, D.D., Archdeacon of Dublin, preached in the Chapel of Trinity College, Dublin, May 12, 1872. 8°. *Dublin*, 1872.
- Reprint (of Appendix only), re-paged. Pp. 4. 8°. *s. l. & s. a.* [*Dublin*, 1872].
- [The Bishop's copy has written on it, "June 10, 1872."]
- Memoir of Octavian del Palacio, Archbishop of Armagh, 1480 1513.** (With Plate: wood engraving of Seal). Read January 20, 1875.
- (*Journal of the Hist. and Archæol. Assoc. of Ireland*, 4th ser., vol. iii., 341-66.) 8°. *Dublin*, 1876.
- Reprint (100), omitting last paragraph, with title-page added and new pagination: pages otherwise unchanged. Same Plate. Pp. 28. 8°. *Dublin*, 1875.
- [In the Bishop's own copy, the bottom margin of p. 10 is filled by a closely written note.]
- A Lecture upon the History of the Parish of Balrothery** [Co. Dublin]. Ecclesiastical and civil, delivered . . . . from notes by William Reeves.
- Pp. 25. 12°. *Dublin*, 1876.
- [Though not written by Dr. Reeves, he had it bound with his own "tracts."]
- On the Bell of St. Patrick, called the Clog an Edachta.** Read before the R. I. A. Nov. 9, 1863. [Not published until fourteen years afterwards.]
- (*Transactions, R. I. A.*, vol. xxvii., i., pp. 1-30). 4°. *Dublin*, 1877.
- Reissue, with title enlarged, and Introduction. Pp. iv. + 30. 4°. *Dublin*, 1877.
- [See also above, 1850.]
- Irish Form of Consecration of Churches.** [Letter on the Church of Ireland Forms.]
- (*Irish Church Society's Journal*, Jan., 1877, vol. iii., 199-204.) 8°. *Dublin*, 1877.
- Reprint, with title, re-paged. Pp. 1-8. 8°. *Dublin*, 1876.
- Reprinted again, as Introduction to a reprint of the Form of 1666, with extract from a Letter of Bishop Reeves, Nov. 17, 1890.
- (*Soc. for Promoting Christian Knowledge.*) Pp. 8 [+ 24]. 8°. *London*, 1893.
- On a MS. Volume of Lives of Saints** (chiefly Irish), now in Primate Marsh's Library, Dublin, commonly called the Codex Kilkenniensis. Read R. I. A. Jan. 25, 1875.
- (*Proceedings, R. I. A.*, 2nd ser., i., Pol. Lit. and Antiqq., 339-50.) 8°. *Dublin*, 1877.
- Reprint (50), with title-page. Not re-paged. Pp. 12. 8°. *Dublin*, 1877.
- Observations upon a Letter from the late John Foster.** Read R. I. A., May 26, 1879.
- (*Proceedings, R. I. A.*, 2nd ser., ii., Pol. Lit. and Antiqq., 4-6.) 8°. *Dublin*, 1879.
- Reprint (50), with title-page. Not re-paged. Pp. 3. 8°. *Dublin*, 1879.
- [Correcting statement, in Foster's *Life of Swift*, that he was ordained by Dr. King, Bishop of Derry: a mistake arising from similarity of the Latin names of the Sees of Kildare (*Darensis*) and Derry (*Derensis*).]

**Remarks on a Letter** [autobiographical] of the late John O'Donovan. (Read before the Royal Hist. and Archæol. Assoc. of Ireland, at Armagh Meeting, Aug. 6, 1884.)

(*Journal of Royal Hist. and Archæol. Assoc. of Ireland*, 4th ser., vi., 347-9.)

8°. Dublin, 1884.

[The letter is printed in full. Not reprinted (?), nor included in the Bishop's List or "Tracts."]

**On an Ogam Stone at Armagh.** (Read same time as last.)

(*Journal of Royal Hist. and Arch. Assoc. of Ireland*, 4th ser., vi., 367-70.)

8°. Dublin, 1884.

[See two next entries.]

**Tynan and its Crosses.** With Clonarb and its Crosses. (Read the day after the last two.)

(*Journal of Royal Hist. and Arch. Assoc. of Ireland*, 4th ser., vi., 412-30.)

With 12 wood-cuts, of which 7 are full-page: one of them inserted as a Plate.)

8°. Dublin, 1884.

This and the preceding Paper were re-imposed, re-printed, with title-page, and new pagination, pp. 1-3, 4-22, and re-issued (with the 13 illustrations, and a "cancel"-leaf of pp. 21-2, containing 11 lines of a note which had been omitted), under the title:—

**Some Notes of the Ogam Stone of Armagh, and the Sculptured Crosses of Tynan.**

Pp. 2 + 22. La. 8°. *Armagh* (sic), 1885.

[A note, dated "Tynan Rectory, April 25, 1885," about the reprinting by permission, as above stated, is prefixed. It says: "The following pages form a small portion of an historical and antiquarian collection, made for a Parochial Memoir of Tynan." Since the Bishop's death a portfolio, containing papers of this collection, has been made over by his son and executor, Major Reeves, to Sir J. C. Stronge, Bart., of The Abbey, Tynan, and there is also a MS. book on the same subject.]

**A Memoir of the Public Library of Armagh.** Read at the 7th Annual Meeting of the Library Association of the United Kingdom [at Dublin], Sept. 30. 1884.

(*Transactions . . . of the Dublin Meeting . . . of the Library Association*.)

La. 8°. (Chiswick Press.) London, 1889.

—— Reprint (without reference to source). Pp. 15. La. 8°. London, 1886.

[The author's name is not given. He is only described as "Dean of Armagh."]

**The Cistercian Abbey of Kilfothuir.** [Or Kilfior, diocese of Raphoe, and Co. Donegal].

Read before R.I.A., by Bishop Reeves—then President—May 25, 1891.

(*Proceedings, R.I.A.*, 3rd ser., ii., 71-6.)

8°. Dublin, 1891.

[—— Reprint (250) with title page (amplified). 8°. Dublin, July, 1891.]

[I have seen the "proof" of this title-page, amongst the author's papers, marked "250," and dated as above. But I learn from the printer that the Bishop "held it over to add a few notes and verify references, but it did not go further than proof stage." Alas!]

**On the Book of Armagh.** Read before R.I.A. April 27, 1891 [before the last].

(*Proceedings, R.I.A.*, 3rd ser., ii., 77-99.)

8°. Dublin, 1891.

[See above, 1861. Not in the List or "Tracts." Reprint? (250) with title (?) See last.]



**Archbishop Adam Loftus and the Foundation of Trinity College, Dublin.** Speeches . . . copied by the late Bishop Reeves. With an Introduction by J. W. Stubbs, D.D., S.F.T.C.D. Pp. vi. + 21. 8°. *Dublin*, 1892.

[These speeches have been preserved in a MS. in the Library at Armagh and were copied from it by Bishop Reeves, "who, shortly before he died, expressed a desire that they should be printed as an Addendum to the *History of the University of Dublin* by Dr. Stubbs: specially as the two speeches delivered to the Corporation of Dublin have been incorrectly printed as if they were one, in Hearne's Edition of *Camden*, taken by him from the Smith MSS. in the Bodleian Library, and from which they were reproduced in the Appendix to the *History of the University*, p. 350." Preface, p. iv.]

See also CIRCULARS not bearing Dr. Reeves' name, but probably written by him, viz.:—

**Church of St Duilech, 1859; Book of Armagh, 1861.** Mentioned in the above List. Also a Circular inviting subscriptions for the purchase, for R. I. A., of **The Shrine of St. Molash.** Pp. 2. 4°. [*Dublin?*], 1860.

#### CONTRIBUTIONS TO THE IRISH ECCLESIASTICAL JOURNAL, 1848–51.

The foregoing List includes, with a few doubtful exceptions, only such writings of Dr. Reeves as appeared in a separate form. The following List, from one drawn up by the Bishop himself, enumerates his several contributions (sometimes signed only "R") to the (4to) Irish Ecclesiastical Journal, of which seven volumes were published under very able editorship (1842–52). A set is to be found in the Library of T.C.D. (Press-mark TT. pp. 22–8):—

**Review of the Annals of the Four Masters**, edited, with a translation and notes, by John O'Donovan. Vol. v., pp. 76, 91, 106, 123; (Nos. 94, 95, 96, 97, May, June, July, August, 1848).

**An account of the Codex Boernerianus.** Vol. v., p. 136. (No. 98, Sept., 1848).

**Dicuili Liber de mensura orbis terræ.** Vol. v., p. 152 (No. 99, Oct., 1848).

**Irish [=Dublin-printed] Editions of the Book of Common Prayer.** Vol. v., pp. 172, 183, 205, 220, 250. Nov., Dec., 1848; Jan., Feb., April, 1849.

**The Irish Prayer Book.** (The Legal Manuscript, *i.e.* of the Church of Ireland.) Vol. v., p. 264; May, 1849.

**Ancient Irish Missionaries.** Vol. v., p. 299; July, 1849.

**Cardinal Wiseman and the See of Westminster.** Vol. vii., p. 24; Feb., 1851.

**Review of O'Sullivan Beare's Compendium**, edited by Rev. Matthew Kelly. Vol. vii., p. 45; March, 1851.

**Review of Evelyn P. Shirley's "Original Letters and Papers in illustration of the History of the Church of Ireland."** Vol. vii., pp. 90, 107; June, July, 1851.



## WORKS PARTLY BY, OR RELATING TO, DR. REEVES.

Besides books wholly written by the Bishop, there are several to which he contributed portions. Such, however, I do not include in this Bibliography, though, according to high authorities, a *Preface* contributed to the work of another should be treated as a distinct work. But it seems to me that five Appendices, such as those (xx-xxiv) by Dr. Reeves, printed in Dean Butler's *Trim* (4th ed., 1861, pp. 278-92), are more deserving of being credited to their author than his Preface to Mr. Carroll's *S. Bride's*. However, I do not undertake to record fully either of these classes of contributions, firstly, from lack of knowledge, and, secondly, from limit of space.

It may, however, be well to record another important labour of Dr. Reeves, in which his name could not appear, and of which I am obligingly reminded by his life-long friend, the Rev. R. King of Ballymena. The Text of the *Book of Common Prayer* had suffered much in the course of two centuries from the carelessness and meddling of printers and others, and Archdeacon Stopford's efforts were not successful in providing a satisfactory edition. Dr. Reeves undertook to supply the want, and he put two editions through the press—the first about 1852; the second, 12<sup>o</sup>, 1859—for the Association for Promoting Christian Knowledge (Dublin). They supplied the standard texts on which the the Church of Ireland Revision proceeded.

In the Bishop's collection of his own Tracts the following are included, though not written by him\* :—

**Testimonials of the Rev. William Reeves, D.D., M.B., V.P.R.I.A.** Pp. 24. 4<sup>o</sup>. 1857.

[Thirty-nine Letters (with Index), recommending him for the Professorship of Ecclesiastical History in Trinity College, Dublin.]

**History of Balrothery.** From Notes of W. Reeves. [See above List, 1876.]

**A Sermon preached in the Cathedral Church of St. Patrick, Armagh, at the Consecration [of Dr. Reeves and Dr. Stack], . . . on St. Peter's Day, 1886.** By William E. Meade, D.D., Archdeacon of Armagh. Pp. 14. 8<sup>o</sup>. *Armagh*, 1886.

\* When Dean of Armagh, and Rector of Tynan, Dr. Reeves gave to the late Sir James Stronge, Bart. (as I learn from his nephew Major Stronge), a volume containing ten tracts, the curious point about it being that fifth, amongst nine of his own, came "A Treatise on the Resurrection from the original Irish in Lebor na h-Uidre, with a translation by J. O'Beirne Crowe. . . ." 8<sup>o</sup>. Dublin, 1865. Why it was bound up amongst "Reeves' Tracts" it is not easy to find out. He similarly honoured a pamphlet of mine (on the Book of Common Prayer in Ireland) by binding it with his own on the same subject.

## UNPUBLISHED WORKS OF DR. REEVES.

The Bishop left at his death a very large and truly precious collection of Manuscripts written by himself: several of them in bound volumes and almost in a state for publication, but many in a very fragmentary condition. To describe or even enumerate the subjects of these seems to be beyond the scope of this Bibliography, and would at least double its length. But the reader may be pleased to know that these MSS. have not been dispersed by auction (as was the Bishop's Library), but, owing to the thoughtful and generous action of the Bishop's family, have been secured for the use of the public.

The bulk of the collection (including a copy of Harris's Ware's "Bishops of Ireland," enriched with copious notes and additions, and also a great collection relative to the Irish Convocation) has been added to the Library of Trinity College, Dublin, having been purchased by the Board of Trinity College, mainly through the instrumentality of Dr. Ingram, S.F., who succeeded Bishop Reeves as President of the R.I.A. I have a list of the items so acquired, which—at least until the Catalogue of the Manuscripts in the Library of T.C.D. is published—I shall be happy to lend to any inquirer.

About ten volumes, chiefly relating to the Diocese of Armagh and its Ancient Records, have been purchased for the Public Library of Armagh. They include Calendars of the (Latin) Registers of Mediæval Primates, Lists of Successions of Clergy, and materials for a History of the Deans and Deanery of Armagh.

A less important, but more numerous collection (about 30 volumes—chiefly antiquarian) concerning the Dioceses of Down, Connor, and Dromore (the counties of Down and Antrim) have been secured for those United Dioceses, and placed in the care of the Bishop. They are deposited in the Diocesan Registry at Belfast, and an iron safe is being procured for them. They were purchased by subscription—partly from the overplus of the sum raised to procure a Portrait of Bishop Reeves (by Miss Purser) for the Diocese. The MSS. include Transcripts of Diocesan Records (which had been removed to Dublin), Records of Primatial Visitations, Historical Collections relating to places in the counties Antrim and Down—Lisburn, Ballymena, Bangor, Newry, &c., and also Inquisitions relating to those counties. One of the last was of such importance that

it has since been acquired by Government for the Public Record Office—a copy sufficing for Belfast.

One MS. has found a home in the Bodleian Library, Oxford, being an Alphabetical Index, in two folio volumes, of the townlands of Ireland (*MS. Top. Ireland, b. 1, 2*). It was constructed by Dr. Reeves between 1853–7, on the basis of the “Addenda” published with the Census of 1841, and contained over 62,000 items. The “monster Index,”\* as it was called by the Bishop’s literary friends, was exhibited by him at the Royal Irish Academy, 22nd of April, 1861, and described in the Paper he then read (*see above*). The Commissioners for the Census of 1851 found the necessity of such a work; and, after the lapse of ten years, the MS. Index of Dr. Reeves was, in 1861, practically superseded by a printed single volume “blue-book,” in which the Registrar-General in the Preface largely quoted from the Bishop’s Paper on the Irish Townland divisions. I have the Bishop’s copy of this “Government” Index.

It should also be recorded that a considerable collection, made by the Bishop with a view to the publication of the *Book of Armagh*, was freely placed by Major Reeves at the service of the Rev. Dr. Gwynn, Regius Professor of Divinity, Trinity College, to whom the task of editing that work was entrusted by the Royal Irish Academy, to which body the Bishop, shortly before his death, handed over the fund which had been entrusted to him for the purpose by Primate Lord John G. Beresford.

And, lastly, to avoid misapprehension, it may be well to add that a large number of Irish Manuscripts belonging to the Bishop, but not of his writing, were, by a special subscription, bought at the sale of the Bishop’s Library, at Sullivan’s Auction Rooms, Dublin, in 1892, and secured for the Library of the Royal Irish Academy.

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\* Dr. Reeves voluntarily undertook a vast amount of labour in the construction of INDEXES. (The plural “Indices” was distasteful to him: at least in English books.) This hard work he endured from the conviction that it was not the mere mechanical process generally supposed, but required a logical mind, and afforded scope for the application, as well as the acquirement, of useful knowledge. The above list contains notices of such Indexes of his construction as were published; but he also made, beside this of the Townlands of Ireland, an Index to “Josephus,” compiled (when he was Curate of Lisburn) for Mr. Traill, Rector of Scull, Co. Cork, who undertook the publication of a grand edition of that writer’s works. “This,” says the Rev. R. King, “was minute and complete, and, when I needed references to the places where the Jewish Synagogue was mentioned, the right and full answer was immediately forthcoming.”

I met with a noteworthy instance of reprehensible indexing while searching for Dr. Reeves’ Paper “On an Ancient Inscribed Shrine-arch,” in the first (and only) volume of the third series of the *Journal* of the Historical and Archæological Association of Ireland. It was not entered under S, or R, but, in common with several other Papers, under O, for “On”!

## UNPUBLISHED PAPERS READ BEFORE THE ROYAL IRISH ACADEMY.

Some Papers were read by Dr. Reeves before the Royal Irish Academy, which were not printed in the publications of that body, but references to them may be found in the *Proceedings* of the R.I.A., as follows:—

On the Cathac of S. Columcille, vii., 514.

On the Round Tower of Lusk (first part of a Paper on), viii., 60, Jan. 13, 1862.

On some ancient Tombstones [Inscriptions from Ulster], viii., 87, Feb. 24, 1862.

On Identification of Lannbeachaire, viii., 182; June 9, 1862.

On Irish Ecclesiastical Shrines, viii., 334; May 11, 1863.

The Bishop's Presidential Address, delivered to the Academy March 16, 1891—the Visitor, His Excellency Lord Houghton, being present—has not appeared in the *Proceedings* of the Academy, but it was reported by the Dublin newspapers on the following day, particularly by the *Irish Times*, which had the advantage of having the use of the Bishop's MS.

THE END.









